tex·in·romana·§·i·de appell·li·vi·et·in·c·cū
in cūctis cū glo·sua in·§·inferiora·de elect·et
in·c·romana·§·nec etiaz·de fo·ope·li·vi·in·c
i·de eta·et qua· ꝫ hec oīa iura et sīlia intellige
ſm p̄dicta· Qui aūt dicātur hr̄e dignitatē vi=
detur idem dicēduz· Sed vide qd̄ plene dicam
in·c·de multa·de p̄ben·Et ex p̄dictis habes q̄=
re archiep̄i postponūtur hic in ordine lr̄e ab=
batibus·qꝛ vt·s̄·dixi olim in lr̄a erat archidia
coni exq̄ collige ꝙ hodie abbates sūt p̄ferē=
di archidiaconis ⁊ sūt digniores archidiaco
nis·valet em̄ ar·ab ordine lr̄e vide bonā glo·
in·c·q̄rūdam·de elect·li·vi·in v̄bo p̄dicato ꝛ·
et tex·in·c·ep̄us·xvij·di·⁊ qd̄ nō·in·c·bn̄ qui
dem·xcvi·di·in glo·in v̄bo mediolanen̄·q̄ di=
cit ꝙ ex p̄rogatiua sedēdi ⁊ subscribendi·⁊ re
spondēdi ꝯgnoscit̄ maioritas dignitatis ⁊ etiā
ꝓbat̄ in p̄all·c·ep̄us· Explicitis gl·op·ꝯtra
tex·et videt̄ ꝙ laicus possit tractare etiaz spi
ritualia·vt ꝓbat̄·i·q·i·ꝙ quidam·de pe·di·
i·quem penitet·in quibus iuribus patz ꝙ sal
tim laici in necessitate possunt baptisare ⁊ cō
fessionē audire dic vt nō·in·c·q̄to·de cōsue·
vbi plene dixi·Et inter cetera dicit Inno·ibi
et fuit nō·dictum glo·in·c·vlti·xxiiij·q·i·ꝙ

tex·in·romana·§·i·de appell·li·vi·et·in·c·cū
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et tex·in·c·ep̄us·xvij·di·⁊ qd̄ nō·in·c·bn̄ qui
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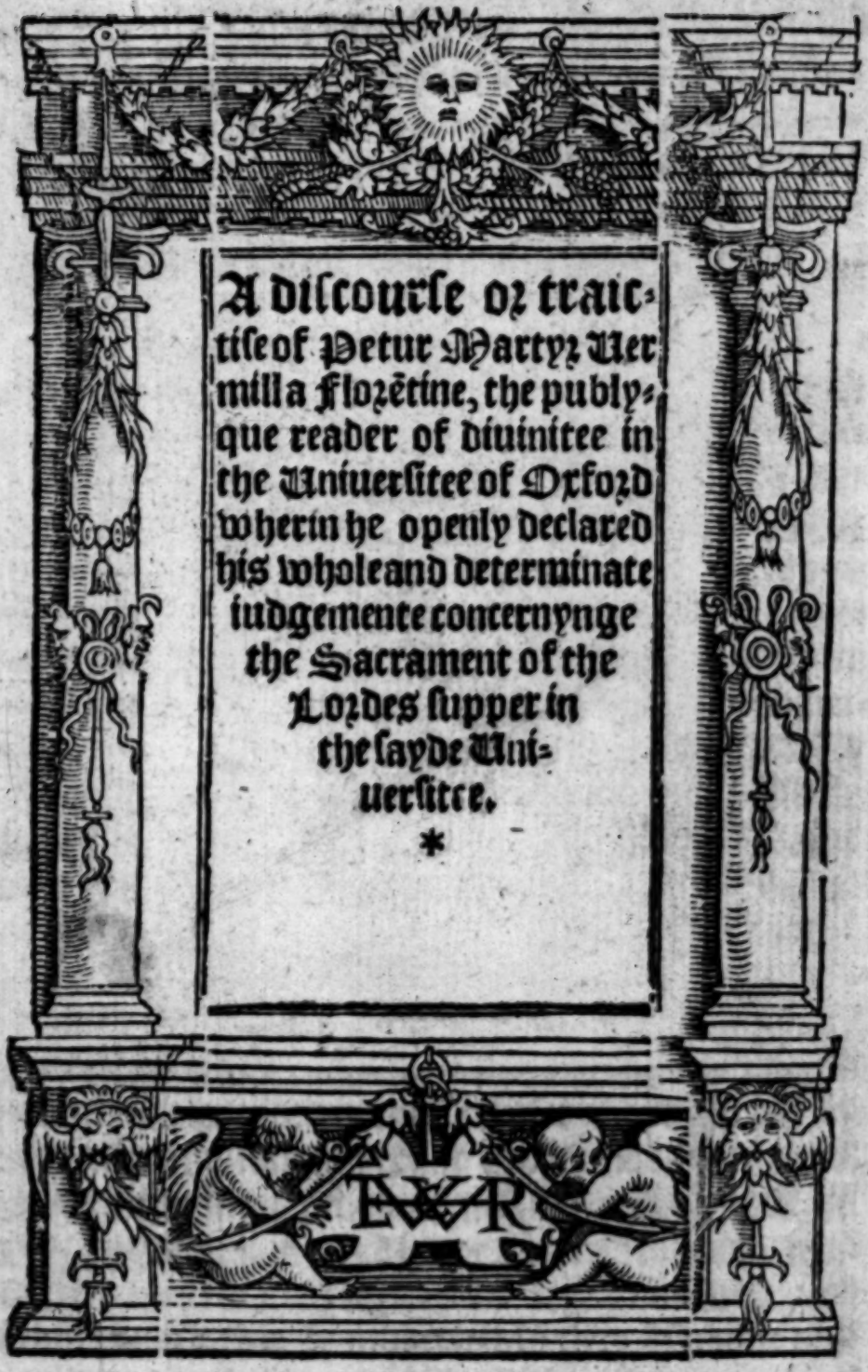

A discourse or traic-
tise of Petur Martyr Ver
milla Florētine, the publy-
que reader of diuinitee in
the Uniuersitee of Oxford
wherin he openly declared
his whole and determinate
iudgemente concernynge
the Sacrament of the
Lordes supper in
the sayde Uni-
uersitee.

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The Right Honble Charles Viscount Bruce
of Amphill Son and Heir Apparent
of Thomas Earl of Ailesbury and Baron
Bruce of Whorlton 1712

¶ To the right honourable Sir wylliam Parre knight, Lord Parre, Erle of Essex, Marquesse of Northampton, Lorde great Chamberlaine of Englande, and knight of the moste noble ordre of ẏ Garter, Nicolas Udall wisheth grace and peace in Christ, with helthe honour and longe prosperitee.

PErusyng of late righte honourable and my synguler good Lorde, a certayne discourse of the righte excellente Clerke Petur Martyr wryten in Latin concerning the Sacramente of the bodye and bloud of Christ, whiche is of the Grekes called Eucharistia, because it pertayneth to the remembraunce of his moste tendre goodnesse in redemyng the worlde, and to rendreyng of perpetuall thankes vnto hym therfore: I confesse I was with the sayde treatise woondrefully rauished. For first and formost wheras by reason of innumerable abuses, detestable errours and foule abominacions through the crafty conueighaũce of the purpurate whore of Babylon by litel & litell conueyghed into the Churche, there is no poynct concerninge oure religion, so ferre entricked or darkned as the misterie of this sacrament: this wryter throughe his singuler gifte of grace, his right profounde learnynge, and his highe iudgemente aswell in the scriptures, as also in the doctours, and in the generall councell wadeth so depein searchyng and boultyng out the trueth of this matier, that he maketh it so clere so plaine and so euident to all mennes yies whiche either can or wyl

see that neither there can now be any ferther doubtyng of the veritee, and trueth of thys sacramente. What it is not any more bee saied for the right institucion and ordre therof how it should be used. Wher fore me thought I could not better employ or bestow my trauaill then in translatynge this tractise into the Englyshe tounge, to thentente that so profytable a thinge might not bee hidden from the people, which hauynge bothe an earnest zele to embrace the trueth: and a readye wille to folowe the kynges maiestees moste godly procedynges, are muche hindred, and kept backe from their desire, partelye through ignorannce because thei are not duely enstructed & taught therin, and partely through the malice of the moste peruerse Papistycall leaueners of Chystes doctryne whiche to mainteyne theyr owne lucre and glorye, ceasse not as Antechrystes owne trustie knyghtes to worke as muche as in theym lyeth, that the symple people maye stylle continue in blyndenesse and errour. But all prayse, all thankes, all laude and glorye be vnto oure moste louynge heauenly father and to hys onelye begotten sonne Jesus Chryste oure lord, with the holy ghoste proceding from theim both, who haue in these oure dayes so opened the yies of the worlde, that not onely the iugleyng sleyghtes of the Romysh Babylon be so throughly espyed that they can no longer deceiue: and hir moste cruell tyrannye so vanquyshed, that she maye nowe no longer reygne in Chrystен peoples consciences as she hath by goddes sufferaunce for oure synfulnesse many longe yeres dooen. Neither is it possible that the excedynge mercye and

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fauour of god towardes this royalme of Englande maie moze euidently appere, then it is by these two tokens folowinge declared, the one that it hath pleased him by his moste puissaunt and mightefull arme to deliuer vs oute of the bondage of this Romishe Egipte, ferre passinge the yoke & seruitude whyche the childzen of Israel suffred vnder Pharao, and the other, that of his especiall grace he hath voucheſalued to open the yies of oure hertes that we maye see the trueth, and to giue vnto thys royalme the righte knowelege concernynge thys moste holy sacramente whiche the subtille and craftie illusyon of Sathan by the instrumente of the saide purpurate whoore of Babylon had made of a moste pure fountayne of water springinge vp into euerlastinge life, a foule stynking puddle of idolatrie and superstityon to endelesse damnacyon: of a most precious and heauen iewel, a most vile and deyulyshe abominacyon: of a moste comfortable medycyne, a most deadly, & present poyson. Blissed therfore be the name of the lord our god for euer & euer, who of his infynite mercy & botomlesse goodnesse hath cast his most fauourable yie vpō this royalme of Englād, illumining the hertes of the same most gladly and cherefully to enbrace his ghospell, and giuing vs to oure kinge suche a Godlye Josyas as in his tender yeares of childehoode neither forgeateth ne ceasseth with the moste feythfull aduise and trustie assistence of his moste noble & sapient Counsaylours to trauayle aswell that the woorde of God maye bee syncerely and purelye set foorthe and taughte vnto all his moste derely beloued subiectes, as also that this

sacramente of the Lordes body and bloude maye bee reduced to the right vse accordyng to the first institucion therof in the primatiue Churche. And forasmuch as the whole processe of this discourse is bothe consonaunt vnto the worde of God that it cannot be doubted of, but that it is true, and also so instely agreynge with the kinges Maiesties moste godly procedinges that the people maye by readyng or hearyng herof be throughly satisfied and perswaded vniuersally to embrace and folow the other. I thinke it (as I haue said) a worke right expedient and necessary to be hadde in the Englische toungue aswell for the instruction of suche as can reade, as also for the helpe of some good persones & curates, whiche though they haue a good zele & forwardnes to set forth ỹ kinges maiesties most christian procedynges: yet for defaulte of sufficiente learnyng (the more is the pitee) are not of themselues hable neither throughly to constructe their flocke of all the trueth, nor to satisfy the ignoraunt in suche doubtfull cases or questions, as maye haplye arise aboute this matier, nor finally to stoppe the mouthes of seditious Papistes, or of suche as are malicious and indurate enemies againste the pure doctrine of Christes ghospell. And althoughe in treactynge of suche hygh matiers it can not bee auoided but that by reason of some schoole termes or argumentes there must nedes bee many thynges, that maye seme to passe the capacitee and vnderstanding of the vnlettred sorte: yet is not suche a notable good worke as this discourse of Petur Martyr or as his disputacions vpon the same matier therfore to bee suppressed or kepte (as it

wer

wer) hidden vnder the bushel. For yt no booke should bee sette foorth but suche as euery bodye yea euen of the vnlearned and grosse multitude mighte bee hable to vnderstande whan they heare it or reade it: than what should Chaucer, Gooze, Lidgate and others doe abrode, whom some euen of the learned sorte doe in some places scarcely take: than were it vayne to set foorthe Chronicles or statutes in whiche is bothe a great noumbre of wordes, and also muche matier not easie to be perceyued of euery body: than wer it laboure loste to sette foorthe in Englysche bookes of seruice and homelies vnto the grosse and rusticall multitude, whose capacite is not hable to conceiue that is in them conteined than wer it vayn to haue translated and sette foorth the bible in Englysche to the vulgare people, and moste vain to reade it in the Churches, forasmuche as a greate noumbre of thynges whiche the symple ignorannt people rede and heare thereout, are ferre aboue the reache of theyr grosse vnderstandynge. But all suche good and godly bookes as wel of holy wryte as of other prophane argumentes, are to this entente sette foorth and published, that euerye bodye maye be edifyed as ferre foorth as hys capacyte wyll serue. And lyke as wythout any reading or hearynge at all, they shoulde continue euermore blynde and ignorannt: so by continuall readynge and hearing the vnlearned & simple maie take enstructiõs & from dai to day procede & growe in knowelage till at laste they shall by due vse and exercise, be hable to vnderstande as muche as shall bee necessarye or expedient for the. Now this boke I haue laboured to make as plaine as I could do, & therfor in som places I haue

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either altered or leaft ỹ scoole termes whych otherwise would haue made the thing more derke, & brought it as nere I could to the familiar phrase of Englisch speakyng, or els haue added suche circumstaunce of other woordes, as might declare it & make it plain. Wherfore thoughe for the cause aboue saide I maie seme in some places to haue somewhat swerued from the precise woordes of the latin booke: yet I trust it shall to the fauourable and indifferent reader appere that I haue not any thynge degressed from the autours mynde. Now as we commonly see that men where thei thinke them selues endoubted or bounde, though thei can not fully requitte or deserue the manifold benefices that thei haue receiued yet (as the nature and duetie of thankfulnesse byndeth them) thei will not be negligent to gratifye their beneficiall patrones or frendes with suche simple tokens of their good mindes as lyeth in their power, (as the fermer to present his landlorde with some portion of the fruictes that god sendeth hym, and the poore widowe hir patrone with a dishe of apples cheries or suche lyke:) so can not I but thynke my selfe moste bounden wyth some of the simple fruictes of mi poore studies to present your lordship my singuler & especiall good patrone, trustynge that forasmuche as there is as Cicero saieth a certaine kynde of liberalitee euen in takyng, ye will wyth no lesse cheerfulnesse accepte these my simple labours dedicated vnto you, then ye haue been accustomed to geue the manifold benefites whiche I haue at your lordeshipes handes receiued. And thus I shall commende the same my labours vnto youre lordshippes patronage and protection, and your selfe vnto the lordes tuicion as

as sone as I shal haue aduertised you of the processe that Martir followeth in this worke, whiche is that firste he bryngeth in the schoole Doctoures and all that euer maie bee saied for transubstantiation as strongly as is possible to bee reasoned, and as muche as can bee alleged for it. Than bringeth he in the reasons suche as he thinketh good, both out of the fyrst Scriptures, and generall Counceile, and also oute of the Doctoures to confirme his owne opinion against transubstantiacion. Thirdely he confuteth and soilleth al the argumentes and reasons of the schoolemen and Popishe writers one by one, in ordre as thei were propouned and this doth he so clearkely, so profoundly, and so pitthilye, that no man can saie more Besechyng therfore youre Lordeship yf any default or lacke bee, to impute it rather to myne insufficiencie in translatinge it, then to the authoure in wrytinge it, I will no longer with hold thesame frō the hearinge of Martyr himselfe speake, who shal more delighte and edifie you then my penne maye dooe.

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A discourse vpō the

Sacrament of the Lordes Supper solemnely handled at the Vniuersitie of Orforde by Doctour Peter Martyr Vermila Florentine, and in the sayde Vniuersite, placed by the kinges maiestie, Edward ỹ sixte to reade open Lectures in Diuinitie, who discoursed thereof as hereafter followeth whan he had finished the declaracion of the leuenthe Chapiter of the first Epistle of S. Paule to the Corinthyans.

THe contencions ỹ haue arisen concernyng the sacramēt of ỹ lordes Supper haue vndoubtedly this only intēt & purpose, that the maner and waye maye be vnderstanded, how the bodye and bloude of the Lorde are ioyned & coupled with the similitudes of breade and wyne: or (as other Scholemē terme it) with the matters Sacramentall. And forasmuche as it is well knowen to all men that thissame is called the Sacramente of the Lordes body and bloude, therfore requisite it is, that thefe thinges be by same maner of way cōteined in this Sacrament. But we in the searching oute hereof shall not rehearse all thinges that are in this matter tolled to & fro, lest the thing which of it selfe is darke enough, maye be made more entriked and doubtfull, and lest the discoursyng of it maye growe to an endlesse mat-

tier and botomlesse. The ozder therfoze & disposicion of the doctrine of this present traictise shall be reduced to fower principall poinctes.

i. ¶ Fyrst and formoste we shall traicte of suche cõiunction and vnion, wherby they commonly affirmed the bread and the wine to be chaunged by transubstãciacion into the body & bloud of Christ which semeth to be the highest & moste perfecte poynct of the Sacrament with the materiall thynges.

ii. Secondarily we shall searche and trye out anoͤther determinacion which supposeth the wyne and the breade (as touching their perfect and true natures) to be reserued and kept still in the sacramente, and so to remaine therin, that they haue annexed and ioyned vnto them the very true bodye and bloude of Christe (as they speake it in theyr termes) naturally, bodely, & really, that is to saye in very persone.

iii. Thyrdly shall be considred and weyghed the assercion of some others, whiche affirme that the premisses are by none other meane but a sacramentall waye coupled together, that is to wete, in the waye of betokening and representyng onely.

iiii. Fourthly and last of all shall a iudgemente and determinacion be brought in, wherby there shal of ỹ opinions perteynyng to the seconde and third sentẽce be gathered as much as may in this matter of ỹ sacramẽt seme to make for the religiõ of a christiã man. We shall therfore begynne at the opinion of *transubstanciacion*, partlye because it is of the grosser sorte, and partlye because it is but of a late tymerum vp, & finally, because the other two sentences do perfectly consent and doe both the gual endeuour defeate it substancially.

Of

Of this sentence of transubstanciacion it is writen by the Maister of the sentences in the eight, the ninthe, the tenthe, and the leuenth distinctions of his fourth boke. And (in a briefe summe to speake it), thus in effect sayeth the booke. Whyle the minister thereunto deputed and ordeined, pronounceth the wordes of the Lordes institucion ouer matter and stuffe due and conuenient for the purpose, that is to weete, ouer bread & wyne, so that he haue an intencio (as they terme it) so to do: the substaunce of breade and wyne is conuerted and chaūged into the substaūce of ỹ body and bloud of Christ, and is in suche wise chaunged, that the accidentes of ỹ substaunce aswell that it is turned into, as also that it is turned out of, doe still remayne without a subiecte: whiche accidentes neuertheles manye writers haue determined to rest in ỹ body of Christ that the breade is turned into. Vt in dede that suppositiō is for this reason a false supposicion, because that Christes body doeth not receaue any suche accidentes. Some others haue laboured to constitute and appointe the ayer as the naturall fundamente and subiecte of the saied accidentes: which thing lykewise because it can not be proued, al those for the moste part that are mayntayners and defendours of this sentence, doe agree that they are but as byhangers, and doe remayne without a subiecte.

The opinio that auoucheth transubstanciacion.

Than ferther they will these accidentes whiche are seen, felt, & tasted, to signifie vnto vs the very true bodye of Christe, whiche they conteyne within them couered and hidden. From this they procede ferther, and affirme this body of Christ ỹ lyeth hyd vnder the saied accidentes to be a signe aswell of the verye selfe

body of Christ that hãged on the crosse, as also of his body misticall, that is to saye, of the congregation and felowshyp of the electe sorte and predestinate. Wherupon the *Maister of the sentences* affirmeth some thynge here to be that is onely a signe, and that same doeth he put to be the likenesses and matiers visible: and some other thyng agayne, that is bothe the thynge and the signe too, that is to wete, ỹ body of Christ that is hidden vnder the accidentes. For the sayde bodye, if it bee referred to the visible lykenesses of breade and wyne, is the thyng selfe: and in case ye haue respect to his body misticall, it is a signe. Another thynge also there is (sayeth he) whiche a man can by no meanes saye to be a signe, but to be the thyng onely, that is to weete, the body misticall, because it is so signifyed, that it is a thing present and no more a signe of any other or ferther thing to come. The rest of the wordes whiche are sette before or after in the executing of these misteries he affirmeth to bee not of anye necessitie of the Sacramente, but to be onelye thankes geuynge and prayers enterlaced. And yf ye demaunde of them how so great a body maye possibly be conteyned in suche a litle piece of breade, they aunswere that it is not by the waye of quantitie, nor yet as other thinges that doe fyll vp a roome or a place, or (as they terme it) *definitiuely*, that is to saye, by circumscription of place, but by the waye of substaunce, and *sacramentally* as they cal it. Neither doe they take it for thinges contrarie to reason that in this Sacrament two distincte bodyes should be conteyned in one selfe place. For they are constreined to take that for one of theyr posions and conclusions. For emiddes the accidentes of the breade there is a

thyng

thing of quãtitee, yea and the same of quantitee corporal. Agayne they thynke it nothing against reasõ, that one self body be verely in diuerse & sõdry places at once. And graunt they do, that a man of full groweth and stature, (as Christe was on the crosse and as he shall come to iudge the world) is in veray true dede (though inuisibly) conteyned not onely in a litell cake of breade, but also in the very least piece therof. Many thynges mo there might yet be here brought in cõcernyng this sentence, but thus muche I thynke to be sufficiente for our discoursyng at this time.

Who so requireth any ferther to knowe of this mattier maye seke it in the *Maister of the sentences* in the places aboue cited with his expositours innumerable.

Now the Argumentes that they bringe for this conuersion or *transubstanciacion*, are these. The Argumentes for transubstanciaciõ.

Fyrst & formost. The holy scripture doth enforce it. For in ẏ sixt of John ẏ lord promised ẏ he wold geue his fleshe not onely for the lyfe of the worlde, but also to be eaten: and added these wordes thereto: i.

Except a manne eate my fleashe and drinke, my bloud, he shal not haue life.

He moreouer affirmed hymselfe to bee the bread from heauen, yea and the liuely breade, whiche the father hadde geuen, in which place he promised in playn wordes that he wolde geue hymselfe to be eaten after the lykenesse of bread: and the thyng that he promised he did truely and vprightly perfourme, as the Euangelistes do beare witnesse that it was done at his last supper. And that ẏ thing which is geuen to eate, is the lordes body, Paule doeth playnly shew whã he saieth:

whosoeuer eateth and drinketh it vnworthilye, shall be guiltie of the bodye and blonde of the Lorde. And agayne: He eateth and drinketh iudgemente agaynste himselfe in that he maketh not a difference of the Lordes bodye.

But all the strength and pith of this argumente they auouche to consist in these wordes, in which it is sayd: This is my body: which wordes they will any wyse to be cleare, & to haue no nede of any further exposicion or declaration. And to vs (say they) for the reuerence ỳ we ought to the word of God, it is behouable to beleue the wordes. For the Euangelistes Mathew Marke, and Luke doe with a full consent agree vpon those wordes, yea and the Apostle Paule also in his former Epistle to the Corinthians. And onelesse it were a matter of great weyght and importaunce, and so to be taken as it soundeth without any further or other circũstaunce, the Apostles wold neuer with so greate concorde haue agreed among themselues. That if it were a thing lawful with tropes, that is to say, with figurate maners of speakynges to defeact or auoyde it: than shal nothyng (saye they) be safe ne sure for the Heretiques but that they wyl corrupte it with counterfaicte exposicions.

ii. Secondarily such propositiõs as these, This is my body. ought so to be taken, ỳ the former part of the clause, & the later part, doe represente & specifie one selfe thyng: and that the whole proposicion or clause be (as in the schoole terme it is called) Identica, that is to

to saye, of suche sorte, that one and the same thynge is ment and signifyed by bothe partes of it, except there be some thyng founde commyng eyther before or after in the processe of it, that muste driue vs to some trope or allegorie, whereas in this place is founde no suche thyng. Yea and in case a mā vieu tightly as he should dooe the processe that folowth: it rather calleth vs backe to the simple and playne vnderstandynge of the wordes as they lye. For thus goeth the texte forthe: **which is deliuered for you.** And manifest it is, that the very true and selfe body of Christe it was, that was deliuered for vs.

Thirdly suche thynges as by nature and kynde iiii
are distincte thynges, and (as the Logicians in theyr terme callat) *disparata*, that is to saye, so disseuered, that their natures disagree, and haue some contrarietie one to the other, as (for example) a manne, a horse, and a stone: al suche thynges (I say) are of suche rate ỹ it cannot by any meanes be truely sayd, that the one is the other. For it cannot in any manner of speakyng be truely sayed that a man is a stone, or a stone is a man. And that breade and Christes body are of this rate, that is to saye, are thynges of two distincte and contrarie natures, no man nedeth to doubte.
Wherfore it shall neuer be true to saye of breade, that iiii.
it is Christes body. And therefore whan the lorde pronoūced these wordes, **This is my body**, it must of necessitie be, that the substaunce of bread was gone.

Another reason also that is made, is this: In saying **This is my body**, Christ did not without a due cōsideration vse this word, is, whiche is in grāmer a

verbe

verbe substantiue, that is to saye, it playnly signifieth being, & it is of ỹ present tẽse, ỹ is to saye it signifieth ỹ tyme that is nowe presente. For els he might euen as well haue sayed: This signifyeth or betoke-neth my body, or, this representeth my bo-dy, or, this is a figure of my body, or, this is a signe and tokẽ of my body, or he might haue sayed: This breade is my body. &c.

all whiche maners and phrases of speakynge forasmuche as he did eschewe, the saying is to be playnlye taken as he pronounced it without any ferther addi-cion, circumstaunce, or menyng.

v. Furthermore if the substaũce of bread (saye they) shoulde remayne still than shoulde two soondrie sub-staunces yea & the same corporal substaunces of quã-titie be together in one thyng & shold enterchaũgeably enter and perce the one thyrough the other, whiche in-conuenience is taken awaye, by puttynge and aduou-chyng of transubstanciacion.

vi. Agayn. There should be no small peryll towarde, least the people should fall into ydolatrie. For whereas the body of Christ is to be adoured and worshipped, in case ther should any bread there remayne, thã shold the breade also be adoured and wurshipped, which to do were ydolatrie.

vii. Agayne. It semeth to be a thynge not well stan-dyng with the dignitie of Christes bodye, ỹ it shoulde in this wyse be coupled or mengled rather with bread, or with wyne.

viii. They also take an argument out of the forme, the nature and the ordre of doing sacrifice. For if the body

of

of Chriſte be offred vp by the myniſter: it is neceſſary that he haue it there, and that he there preſente it vnto the ſight of God, excepte we will ſaye that he offereth no more but a thyng onely ſignifyed and betokened or a thing repreſented vnder a ſhadowe.

After all this they roare with an open mouthe that auncient fathers are altogether on theyr ſyde. ix. the fathers are cited for tranſubſtanciacio.

And afore al others they cite Irenæus, who in his .v. booke ſayeth thus: When the cup beyng mingled and the bread beeyng broken dooeth receiue of the woord of God, there is made the Sacramente of Chriſtes bloud and body. And afore in his fourth boke he ſayed in a manier the ſelfe ſame thing. Irenæus. Tertullianus alſo ſayeth in the fowerth booke that Chriſte of the breade taken into his handes, and diſtributed vnto his diſciples, made his owne bodye. Tertullia. And Origines vpon Matthew in the twenty ſixt chapitur, ſaieth: This bread which God the ſoonne confeſſeth to bee his owne body. &c. Origines. Cyprian in his Sermon of the Lordes ſupper, ſaieth: This common bread beeyng chaunged into fleaſhe & bloud, procureth lyfe. Cyprianus. And eftſons in the ſame Sermon: This breade whiche the Lorde gaue vnto his diſciples beeyng not in fourme and ſimilitude but in nature chaũged by the almightifulneſſe of the worde, became fleaſhe. Ambroſe in his fowerth booke of the ſacramentes. Breade it is before the wordes of Conſecracion: but aſſoone as conſecracion is come to it, it is of breade made the fleaſhe of Chriſte. Ambroſius. And many thynges mo of lyke ſorte he hath in his litell traictiſes of the Sacramentes. Chriſoſtomus alſo in the ſixtienth Homelie of the Sacramente of Euchariſtie, whiche Homelie is to be found in the ſixth tome of his wor- Chriſoſtomus.

kes as thei bee nowe sette foorth, affirmeth this Sacrament to bee lyke vnto a piece of waxe put into the fyer, where no part of the substaunce of waxe remaineth, but is all together made lyke to the nature of fyer. And euen so (saieth he) by this substaunce of Christes bodye, the breade and the wyne is cõsumed clene away. *Augustine* also in the prologue of the twentye .iii. Psalme saieth, that Christe bore and held vp hymselfe in his owne handes whan he did at his last supper institute and ordein this Sacrament. **And in the .xc. and eight Psalme**, expouninge the woordes, *worship ye the floore of his feete*, he auoucheth that the flesh of Christe is to be worshipped in the Sacramente. Whiche wer not a thyng of cõgruence, if there wer bread still remainyng in the Sacramente. Also in the third booke of the Trinitie he affirmeth that there can not any Sacrament bee made, but by vertue of the spirite weorkyng together with the woorde. *Hilarius* also in his sixth boke of the Trinitie, affirmeth Christ to bee in vs after the veritie of nature, and not onely through the agreeablenesse of will: and auoucheth vs at the Lordes bourd truely and verily to receyue the woorde beeyng become flesche. *Leo* Bishoppe of Rome in his two & twentieth Epistle to the Clergie and people of Constantinople wryteth in this maner: Receyuyng (sayeth he) the vertue and strength of heauenly meate, leat vs passe and bee turned into the flesh of hym, who became our flesh. Thei auouche furthermore that *Damascenus* is ful and whole on their syde. *Theophilactus* also is brought in of them, who dooeth in moste plain termes make mencion of *transubstanciacion*. Now as for *Anselmus* and *hugo de Sancto Victore*,

Augustine.

Hilarius.

Leo.

Theophilactus.

who

who haue been wryters of a later tyme, there is no doubte, but that thei bothe are aduouchers of *transubstanciation*, wherefore thei allege aswel the auncient fathers as the newe to make all on their syde.

The councel Ephesine.

Theicite ferthermore general councels, that is to wete, the councell that was holden at *Ephesus* againste the Heretique *Nestorius*, where *Cyrillus* an auncient father of the churche was present and chiefe president of the councell. And the same *Cyrillus* hath many thynges concernyng this matier. And emong all other thinges he chiefly affirmeth that we beyng made partakers of the holy bodye, and of the precious bloud of Christe, dooe not nowe receiue common fleasche, nor the fleasche as it wer of a sanctified man, but fleasche that dooeth verily sanctifie and make holy, and that is nowe become the verai propre fleasche of the verai soonne selfe.

Cirillus.

Thei allege moreouer the councell of *Vercels* holden vnder Leo Bishop of Rome the nynth of ỹ name, where the Archedeacon *Berengarius* was condemned, of whose recantacion it is also mencioned in the decrees, in the title *de consecratione*, that is, of consecracion in the second distinccion, and in the fowerth of the sentences.

The councel of Vercels.

Besides this thei bring in for thē the Romain counceel Lateranense, holden vnder Innocentius Bishoppe of Rome the third of ỹ name, who maketh plaine mēcion of trāsubstāciacio in the Decretalles, in the title *de Trinitate* in the chapitur that begynneth thus, *Firmiter*. &c. and also in the title *de celebratione Missarum*, that is, of the celebracio of Masses, in the chapitur thus beginning, *Cum Martha*. &c.

The coūcell lateraneuse

The coūcell of Constāce

The councell also holden at Constance, wher Wicliff was cōdemned because he denyed this *transubstanciacion*.

xi. Thei cite in lyke manier for theyr parte, (as thei affirme) the consente of the whole churche, wherwith Duns. Duns was so throughely moued and persuaded in the fowerth of the sentences, that although transubstancion could not by any scriptures or argumentes be firmely and euidently proued yet he gaue ouer and graunted it, because he would not bee against the consent of the churche.

xii. And hereto they frame a wonderous great and large argumente gathered of the almightifull power of God, for that he is able to doo e muche greater and higher thinges then this.

xiii. Thei bring in also many soondry miracles, that haue at times ben shewed for testimonie of this truth: as for example: that this Sacramente in the handes of Gregorie bishop of Rome did at his prayers turne into a fynger of fleashe: and that there hath at sometymes in this Sacrament appered a litel preatie child: and also that this Sacramente beeyng for the nonce pricked with sharpe thinges, hath at tymes dropped bloud.

xiiii. Thei ferther talke many thinges of Christes body glorified, which body the Apostle Paule in this his former Epistle to the Corinthiās calleth a spirituall bodye, wherby thei would fain shewe and declare, that Christe might verai well do suche a thyng, as to deliuer vnto vs his bodye couered: and as it were hidden with sensible accidentes.

xv. Thei yet ferther allege and bryng in for their purpose, that it is not put in the greke simply and onely. This is my bodye, but this article the, is put thereto, so that it is sayed in Greke not τὸ σῶμα μοῦ alone,

alone, but thus, τὸ σῶμα μου, as if ye should saie in Englishe, the bodye of me. And the Greekes dooe euer cõmonly vse to adde suche articles, whan they will properly and effectually signifie or expresse the thyng that thei speake of, whiche phrase of speakyng by articles, the Latin men haue not, but our Englishe toung, and the moste parte of other toungues haue them.

Thei go yet further, and allege, that Christ made promise vnto his Apostles, saying: **I will be with you vntill the ende or consummacion of the worlde.** Whiche wordes (saye thei) are not to bee referred to his godhead onelye, (for the Apostles theimselfes knewe that point well enough and doubted nothyng of it) but because thei wer sad and heaule for his bodily departure, therefore he comforteth thẽ, saying that he will bee present with them afterwarde, euen in his body too. xvi.

Besides the premisses, in case *transubstanciacion* should bee taken awaye, and breade there remayne, than forasmuche as the sayde breade cannot bee the bodye of Christe: there should bee leaft onely a significaciõ: and in this case, the Sacramentes of the newe law should not haue in them anye thynge that were not to bee founde in the Sacramentes of the olde Lawe. For the olde Sacramentes did conteyne a signification of Christe too. Yea and if a man haue respect to the outewarde lykenesse or semblaunce: the sayd olde Sacramentes mewte muche more nerer to the liuelye signifying or figuryng of Christe, then dooeth breade and wyne. For their brute beastes were kylled, xvii.

and the bloud of thesame washed foorth, whereas in bread and wine there dooeth no manier suche thing happen.

xviii. And forasmuche as Christe promised in Peter that the feith of the Churche should not faile, and forasmuche as the said Churche is the moste derely beloued spouse of Christe: it semeth to them a wonderous case how we he hath of so longe continuaunce leafte the Churche in this Idolatrie, and hath not in so longe whyle reueled and shewed the trueth of the matter agaynst so great an abusion.

xix. Thei argue ferthermore in this manier. If the substaunces of breade and wyne beeyng conserued & still remainyng, the trueth of the thynges, can not bee there present, (as it is afore concluded:) than shall there bee nothyng more found ne had in the Sacrament, thē in other common meates and repastes. For in them also the feithfull shall well understande the signification of breade and wyne. And thus the dignitie of the Sacramentes, perishe and come to nothyng.

xx. Finally thei allege, that the worde of God ought to haue his ful strength and power inuiolably conserued & kept: whiche if it bee taken away, than dooeth not *transubstanciacion* remaine. *Ambrose* in his treactise *of the Sacramentes*, affirmeth the woord of God, to bee a woord of suche operacion and weorkyng that the bread and wyne both remayne still the same that they bee, and yet bee chaunged into another thyng. Which wordes one *Algerius* a writer of late time enterpreteth and expouneth in the seuenth chapitur of the first booke of his weorke that he wrote of this sacramente: saying, that the bread & the wyne remaine stil as touching their accidentes

Amb. de Sa.

dentes, and are chaunged into an other thyng, or into a better thyng, as touchyng their substaunce.

But now it behoueth vs to see by what argumentes and reasons on the contrarie parte, this sentence is clerely defeacted and vterly made void. Firste and formoste the holye scripture purporteth that here is breade: Ergo it is not true, that the substaunce therof is chaunged into another thyng.

Reasons against transubstanciacion.

The fyrst argumente.

The Euangelistes auouche and affirme that Christe toke breade, and brake it, and gaue it to his disciples: and Paule dooeth fiue soondrie tymes make expresse mencio of it callyng it euery where by the name of breade. First he saieth: Is not the breade which we breake a Communion or participacion of Christes body? And in the same place. All we are one breade, and one body, which cõmunicate of one bread. In another place. As oftẽ as ye shal eate this bread, ye shal shewe the Lordes death vntill he come. Also, whosoeuer shal eate this bread and drinke this cuppe of the Lorde vnworthilye, shall be guiltie of the bodye and bloud of the Lorde. Lastly. Leat a mã examine himselfe, and so leat him eate of that breade, and drinke of that cuppe. Forasmuche as these wordes and saiynges of Paule are clere and open: therfore if an Aungel from heauen shall preache other doctrine, accursed bee he.

Paul dooeth fiue soondrie times call it bread.

1. Corin. x.

1. Cor. xi.

In deede I could here haue brought in, that is often

To breake breade a cõmon phrase of the Hebrues.

ten and in soondrie places of Scripture mentioned of breakyng bread: but yet because I se that suche phrase of speakyng maye be taken in another sence, as it wer spoken of the vulgar and common foode of people, as for example, in the fiftie ninth chapitur of the prophet Esai: **Breake thy bread vnto the houngry:** and in the fowerth chapitur of the Lamentacions of Hieremie. **Their litel babes craued breade & there was none to breake it vnto thẽ:** therfore I leaue out all suche places, & will allege for this purpose none but strong reasons and substanciall. For asmuche therfore as the places of Paule aboue cited are plain and euident, thei ought to bee taken accordyng to the playn woordes without any ferther glosses or addicions But some make a sophisticall cauillacion that it is called by the name of breade because of the natures whiche are chaunged, and (to vse thesame phrase of speaking that suche sophisters dooe) thei affirme the same to be a denominacion *a termino a quo* that is frõ the point that it came fro: that is to saye, it hath the name of breade because it was once breade, and now chaunged from breade or out of breade. And for confirmacion herof thei allege other lyke places out of Scripture: As whan the Serpent that was made of Aarons rodde deuoured the Serpentes of Pharao his *Magians* or wisemen, whiche thei also had made of their roddes, it is sayed in the Scriptures, that Aarons rodde deuoured the Serpentes of the *Magians* Also mans is in diuerse and many places of Scripture called *yeerth*, because that mans body was fyrst made therof, Also the woman was called of Adam, a bone,

A sophisticai obiecciõ.

of

of his bones, and fleasche of his fleasche, because God fourmed and shaped hir therout. But these and all other lyke obiections are made in vaine. For in the holy scriptures is conteyned open and playne mencion of these conuersions, so that the necessitie of the storie and of the woordes enforceth & driueth vs to suche tropes that is to saye, to suche phrases of speakyng, and therfore we admitte and receiue them. But nowe leat these felowes like wise on their part first declare and proue out of the holy scriptures suche a conuersiō or chaūge to bee made, that is to wete of breade and wyne into the body and bloud of Christ: and than will we graūt and yelde vnto them the abouesaid tropes also, which is, that it is called breade not because it is breade still, but because it was breade afore. And to the same effect and purpose it is, that thei ferther allege. If a mā had geuen me wyne, which wyne did immediately weaxe soure, I hauyng in my punchion or vessel the same beyng nowe turned into vineagre, might verai well saie: This is your wine: not for that it is wyne at this present, but because it had been wyne tofore. But there of the conuersion of wyne into vineagre the sense of tastyng dooeth iudge, whiche thyng in the sacramente doeth not happen, where neither any of the fiue senses nor any reason, nor yet the holye Scripture enforceth vs to confesse or graunt any suche cōuersion or chaūge to bee made. They obiect also another place out of the second chapitur of S. Jhons ghospell. **When the maister of the feast had tasted the water that was now made wyne. &c.** Wherby thei well declare & proue the wyne newely made of Christ

An answere to the obiectiō aforegoyng.

Another sophistical obiection

by miracle to kepe yet styl the name of water. But the Euangeliste did not saye *water* and there leaue, but he sayed, water now made wyne. But in al the holy scriptures they shall not fynde anye suche declaracion concernyng the Sacrament, that the breade is saied to be conuerted or chaunged into the body of Christe. Thei take also their refuge sometimes vnto the sixth chapitur of Jhon, so that thei affirme the Apostle in the places abouecited to name it breade, not wheaten breade, nor any other common breade, but the Lordes body, whiche in the sixth chapitur of Jhon is called by the name of bread, where Christ saied: **I am the bread of life.** But agaynst thē it maketh that Paule saieth: **The bread whiche we breake, is it not a participacion of Christys bodye?** Whiche cannot conueniently agree with Christes body, that it should bee broken, forasmuche as it is written: a bone of hym shall ye not breake. But these so fewe and high witted men, althoughe thei haue foūd in the sixth chapitur of Jhon that Christe called himselfe *breade*, yet where will thei finde (I beseche you) that he hath at any tyme called hymselfe *wyne*? For in this supper the one parte of the Sacrament is called wyne, although by a straūge manier of speaking, as appereth in those woordes in the gospell expressed: **I wyl not from hensefoorth drinke of this fruicte of the vynetree. &c.** And it is a thyng out of doubt to all men lyuyng that onte of the vine trees is produced & brought foorth, not accidentes, but the substaunce of wine. Morouer by this reason it should be vtterlye made

The aūswer

Another obiecciō.

The answer

The materi all breade of the Sacrament.

made frustrate & voyd that is with a great & general agreemente spoken of the auncient fathers which is, that by these outwarde and materiall tokens of this Sacrament, is signified and representeth the misticall bodye of Christe, by lyke reason as breade is made of the mele of many cornes of wheat, and wyne is made of the iuice of many grapes together, whiche thinges in the accidentes haue no suche veritee. For the accidentes of wheate or grapes doe not yelde bread or wine, but the substaunce of them. Now dooe we not a litle meruayle at suche manier of men, who if at any tyme they heare vs bryng in for oure parte any suche lyke places, as for exaumple. The sone was Christ: The lambe or the hoste is the passeouer. Circumcision is the couenaunte: with other like places: byandby they crye with an open mouthe ỹ suche manier allegories serue nothyng for this place: and now they them selfes dooe on euery syde bring bothe tropes and allegories euen by whole heapes. They ferther allege that breade is here taken for euery suche thyng as maye conueniently bee eaten, as in the Hebrewe toungue. LEHEM is taken for al kynd of meat. But clere agaynst theim make the Euangelistes, who restreygne this kynde of meate, and referre it to bread onely. An other sorte dooe imagine that by the woord breade are signified onely the accidentes and figure or fourme of breade. But these men harpe altogether vpon one stryng that they firste begonne withall: and ỹ verai same poynte that is yet in controuersie and not agreed vpon, they take as a thyng fully graunted vnto them: whiche is, that the accidentes are there with-

A confirmacion of the answer afore goyng.

Another obiectiõ.

LEHEM.

The answer

out a subiecte, whiche point their part had been firste to proue. And as for miracles are not to be heaped vp together without a necessitie.

The second argumente. An other argumente is. The olde fathers had the same Sacramentes that we haue, and yet emong thē there neded not any suche *transubstanciacion*, that either the stone, or the water that flowed oute of the stone, or ỹ *Manna* shoulde suffre any *transubstanciacion*, whiche thyng at that could not bee dooen. Wherfore suche *transubstanciation* is not requisite to oure Sacramentes neither. The first proposicion and parte of this argument we reade in Paule, whiche is, that the fathers of the old lawe and we had one and the selfe same meate.

Another obiection But our aduersaries saie naye, and wil ỹ our Sacramentes bee vtterly and many soondrie waies distinct and differyng from the misteries of the olde fathers:

The aūswer Whiche thyng we also graunte vnto theim, as well for the diuersitee of the outwarde and materiall signes, as also for the difference of the tymes, and for certain other propertees. Neuertheless as touchyng the matier or substaunce of the Sacramentes, whiche wer receiued of the holy patriarkes, we saye, that it was vtterly one and the verai same meate, and the veraie selfe drynke, with the matier or substaunce of our Sacramente.

Sacramentes of the fathers vnder the old law and our Sacramētes to bee all one.

Austen wryteth vnto *Marcellinus* of the diuersitee and difference of these Sacramentes, that to a manne, hauynge anye sparke of fine witte in his heade it maie suffise that it was conuenient that Christe were with one sorte of Sacramentes foreshewed whan he was yet to come, and with another sorte of Sacramentes to bee declared after he was come.

In whiche place *Austen* semeth onely to haue regarde to the difference of the tymes. Also the same *Austen* in his litell traictise of the vtilitie and profite of dooynge true penaunce, writeth in verai plaine wooꝛdes, that the olde fathers whan thei had *Manna*, did eate the selfe same thyng that we dooe nowe eate. Foꝛ (saieth he) thei didde eate the selfe same spirituall meate. And what is it to saye the selfe same, but that it is the same whiche we also dooe eate? And foꝛ that it might to some persone appere and seme a thyng vnconuenient, that we shoulde haue no moꝛe nowe then the Jewes than had, he stil beateth vpon the testimonie of Paule aboue alledged, to whom (saieth Austen) it was not enoughe to saie, that the olde fathers had a spirituall meate, but he thought it good to adde moꝛeouer and saie, thei had the same selfe meate that we dooe receiue, to thende we should vnderstande that the said old fathers in their *Manna* did eate the same thyng, that we dooe eate, and therfoꝛe he added this terme, *the selfe same meate*, &c. Neither doeth it make any thyng againste vs that certaine affirme him to speake of a spirituall eatyng, because that the Patriarkes didde beleue in Chriſte to come.

First because these felowes can not vpon any sure foundacion establiſhe their carnall eatyng of Chriſte.

And Secondarily foꝛ that the olde fathers didde not onely beleue in their hearte in Chriſte to come, but did also receyue a token and signe of the thynge whiche thei beleued, that is to wete, *Manna* oꝛ *Water*. Wherefoꝛe the thing didde not passe by feythe onelye: and so Austens sentence and sayinge standeth stylll in his foꝛce, that the meate of the olde fathers

was not onely spirituall as ours is, but also the selfe same that we eate. Neither is it of any great force or effecte if thou obiecte out of the same *Augustine* vpon the thirtie seuenth Psalme, in the Prologue, where he putteth difference betwene the newe and olde Sacramentes: where he semeth to assigne three pointes of difference. First, that in the one a Saueour is promised, and in the other he is geuen. And afterward he saieth that our Sacramentes are more easie, fewer in numbre, more full of maiestee, and more blisseful. And at last he addeth, that the others wer as toyes or iapes in childrens handes: but in our Sacramentes to bee conteyned some thyng of more vtilitee and substantialnesse. And these circumstaunces are to bee vnderstãded as touchyng the first point concernyng the promissiõ of Christ to come. But not withstãdyng that thei had not yet in verai dede receyued him in fleashe: yet neuertheless to the fathers beleuyng in the said promission, he was spiritually geuen to meate. But our Sacramentes are saied to geue Christe, euen because thei testifie that he is come already, and is no more to be looked for as though he wer not come. Now that our Sacramentes are fewer in noumbre, it is a thing certain, and also, that thei are more easie then the old Sacramentes. Thei also signifie and represẽt a more maiestie, because the woordes that are spoken be more open and plain, then thei wer in the old Testamente.

Now as for ỹ happines of ours is a great dele more, so that we are in a great dele better case with our Sacramentes, then the olde fathers wer with theirs. For we are free frõ the yoke of the ceremonies: and we liue altogether growyng to the last houre and ende of the

worlde, and are vndoubted more nere vnto the kyngdome of Christ. The holy ghost also dooeth now in this later tyme more plentefully abounde, and the Churche or holy congregation is in this tyme larger then it was than, wherof Christ saied in the ghospell to his disciples. **Many kynges & Prophetes haue desired to see the thynges that ye see. &c.** The Sacramentes moreouer of the law, were as a man might saye, as toyes or iapes in the childrēs handes: because it behoued the rude tyme of the old fathers to be exercised and trayned vnder a greater noūbre of ceremonies, vnder soondrie elementes, & vnder manifold waies of nourturing and framing, euen as childzen haue commonly muche more busnesse in brea kyng and trainyng, then elders haue. But by all these circumstaunces it is not concluded ne proued that the Sacramentes of the olde fathers (at the leestwyse as touching the thyng and substaunce of the misterie) had not thesame thynges conteyned in them, that our Sacramentes now haue.

For Cyprian in the third Epistle of the second booke hath these wordes folowyng: Oure Lorde Jesus Christ offered the self same thyng, that Melchisedech had offered, that is to wete, breade and wyne, that is to saye, his bodye and bloud. Cyprian.

Augustine also in the sixtenth chaptur of the nintetienth booke againste Faustus thus saieth: Oh in how great an errour theiterre & swerne, whiche thynke that because the signes and sacramentes are chaunged, therfore the thynges selfes are dyuerse and not all one. And in the one and twētieth chapitur of the twentieth booke of the same worke. The Augustine.

fleasche

fleasche and bloud of this sacrifice before the comming of Christe was promised by Hostes and sacrifices of likenesses: at the tyme of Christes passion it was geuē in verai trueth: and euer sens the ascendyng of Christe into heauen, it is celebrated by the Sacramente of his memoriall. The same Austen in the twentye sixthe tractise vpon Jhon sayeth: Those Sacramentes wer diuerse and not al one in the signe: but in the thyng that is signifyed, thei are eguall and euen all one. The same Austen a litell after: The same meate than (sayeth he,) & the same drinke: but that was to suche as vnderstood and beleued it: but to them that vnderstood it not, that same was than onely Manna, and that same was than onely bare Water and nothing els, but to the beleuing and feithfull, it was euen the verai same that it nowe is. For at that tyme was Christ yet to come, but now he is come: To come, and comed alreadie are distincte wordes: but Christe is bothe than and nowe, all one:

Bertram

And Bertram one of the wryters in these later tymes thus wryteth. Yet neuertheless that our auncient fathers of the olde lawe did eate the selfe same spirituall meate that we dooe, and dranke the selfe same spirituall drinke that we now dooe, Sainct Paule dooeth earnestly affirme. But thou wilte peraduenture aske this question: whiche selfe same meate and drinke? Verily þ verai self same which the people of the beleuing sort doe at this day eate & drinke in the Churche or cōgregacion. For it is not leefull in any wyse to vnderstande that thei should bee diuerse or distincte meates and drinkes, seyng that one and the selfe same Christe it is whiche did bothe than fede with his fleasche, and geue drinke of his bloude to the people in the wilder-

nesse,

nesse, and baptised in the cloud and in the sea: & dooeth now at this present in the Churche and congregacion of the beleuing sorte fede the people with the bread of his bodie, & geueth thē drinke of ẏ water of his bloud. And the same Bertram not many lines ensuing saieth in this wyse: A wondrefull matier truely, and a thyng a boue the reache of mannes capacitee reason or estimacion. He had not yet taken the nature of man vpō him: he hadde not yet tasted death for the saluacion of the worlde: he had not yet redemed vs with his bloude: & yet the olde fathers in the wyldernesse didde through spirituall meate, and drinke inuisible, eate his bodye, and drinke his bloud, as the Apostle Paul witnesseth where he cryeth. **The selfe same spirituall meate. &c.** And the same Bertram anon after saieth in this manier: For the selfe same Christe whiche at this daye doeth in the feithfull congregacion through his almightifull power spirituallye turne breade and wyne into the fleashe of his body and into the liquour of his own bloud: the self same Christ did at that time inuisibly weorke Manna that was geuen from heauen to bee his bodye, and the water powred doune from heauen to bee his owne bloud.

We se ferthermore that in the sacrament of baptisme is geuen the holye ghoste, and the remission of sinnes: and yet can we not saye that the holye ghoste & the remission of sinnes lye secretly hid in the waters. Yea and in baptisme we putte on Christ vpon vs: and yet dooeth no man saye that the water suffreth anye transubstanciacion. But the aduersaries allege Christ to bee after one sorte in the Sacrament of his supper, and after another waye in baptisme, whiche poynt I wyll

The thirde argument a gainst transubstanciacion.

Another obecciō.

not denie, so that thei graunte hym to bee in baptisme too. As touching the maner of Christes beeyng in the Sacramētes, my plain mynde is, that Christ in baptisme is geuen to vs, as a mediatour, and a reconciler and (to speake in a more apte time) a *regeneratour*, that is to saye, as one that begeatteth vs of newe: and in the Sacramente of his supper he is distributed vnto vs, as a meate and a foode.

The fourth argumente.

Moreouer these *transubstancioners* doe with their *transubstanciation* crepe verai nere to the trope and maner of speakyng of the Heretiques of *Marcions* secte. For thei saie: It semeth bread & looketh lyke breade, and yet is none, whiche selfe same thynge *Marcion* the Heretique did saie of the fleasche and body of Christe, that it was not a body and fleasche in verai true dede, but did onely appere to be a body and fleasche, and yet was none.

The fifthe argument a gainst transubstanciacion.

Christ is no iugler, neither doth he mocke or daly w̄ our senses. But whan he was arisē again from death to life, he proued & declared his resurrection by our sēses. Fele my body (saied he) & loke wel vpō it. For a spirite hath not any fleasche & bones, his Apostles might haue saied: We fele it, & we se it, it appereth fleasche, & it is like a body: but yet it is not fleasch in dede. And so Christes proke had ben nothing worth, w̄ the whiche he would haue it tryed ỹ his body was not a fantasticall bodye, but a verai body in dede. And that he had resumed & takē again his verai owne body, & not any other maner body he declared by a plain proke shewed to ỹ yie by printes & holes of the nailles, & by ỹ open hole in his side. The which argument & proke of Christes making should be of no strength at al nor effect, if ther wer yet a place left for such iugling castes, as ỹ aduersaries

nersaries wold haue here in this matier of ỳ sacramẽt.

The fathers also & old writers dooe hold ỳ Christ was very mã, because he had ỳ properties & accidẽtes of mans nature: as for exãple, because he hũgred, slept, wolidred, was sory, wept, & suffred, which argumentes wer nothing worth at al, if suche accidentes be not sufficient proues, ỳ where suche accidẽtes be, there is also a substaũce to whõ thesame be accidẽtes: as if a mã cãnot argue thꝰ: thesame forme or fashiõ which was wõt to be in bread: doth yet remain, thesame tast, & the same colour: ergo it is bread. For the Heretiques will not denie, but graũt, ỳ Christ was hungry, ỳ he slept ỳ he wõdred, ỳ he wept, and ỳ he suffred: but whẽ you will therupon cõclude, ỳ he was verai mã: thei wil denie your argumẽt. For thei wil saie ỳ these properties might be foũd in Christ, though a substaũce to which thei should appertaine (I meane mannes nature) wer not there present in hym. The fyrst argumente.

Thei saie vnto ỳ fourth argumẽt cõcerning Marcion ỳ he might take occasiõ of his errour out of ỳ ghospel, wher it is writẽ of Christ ỳ he walked vpõ water aswell as it had ben vpon land & neuer weat his fote, he was lifted vp into heauen, & escaped frõ ỳ Iewes handes ỳ thei could not se him: & yet ought not those places (saie thei) to bee blotted out of the ghospell for the daungerous vnderstanding of the saied Marcionites. An obiectiõ of the aduersaries.

To whõ we make aũswer, ỳ it is described in ỳ gospels ỳ Christ did worke these kinde of myracles once or twyse & no more: but ye holde ỳ these miracles bee wrought cõtinually wout any intermission. And the thinges ỳ are writtẽ in ỳ holy scriptures we haue not imagined nor inuẽted of our owne heade, and therfore The aũswere.

we not to be blamed or accused as geuers of ỹ or any other lyke occasion. But in suche as we inuente of oure owne brayne, in suche thynges as we expounde after our owne fansie, and suche thynges sette foorth to bee holden for a doctrine not hauing Goddes woorde expresselye for vs: then had we nede to bee well aware, leste we open a gappe, and minister occasion to Heretiques.

The seuenth argument against transubstanciation.

Moreouer by this meane of *transubstanciacion* the nature or propertie of a Sacramẽte is clene destroied for *Austen* writynge vpon John saieth thus of it: The woorde of God commeth and is to the elemente and so becommeth it a Sacramente. It is the nature of a Sacramente to bee made of these two thynges. But after these mennes myndes, the elemental thynges (as breade and wyne) be gone: and than ought Austen not to haue saied. The woordes come to the elemente: but he should rather haue sayed the woordes take awaye the elemente.

The eighte argumente.

What proporcion and reason there is of the signes and the thinges in this Sacramente.

And when thei put awaye the natures of the elementes: the analogie that is to saye proporcio and reason of their signification is cleane destroied and commeth to nothyng. Bread dooeth therefore signifie the bodye of Christe, because it fedeth and maketh strong and is a great sustenaunce to mannes life, which properties and operation we cannot attribute or applye the accidentes of breade, as to witnesse of it, or to the taste of it. Again in that that many cornes or graynes bee put together and to breade made of them: there maye bee a signification in it to represent or signifie a bodie mystical: and suche signification can not bee conteyned in the whytenesse of the taste, or the other accidentes

cidentes of breade. Wherupon it was that Paule sayed: we beeyng many folke are one lofe or one bread and one bodye: because we bee partakers of one loffe or breade.

In baptisme, water is called lauachre or fountcine of regeneracion or (as ye might saie) of a second byrth: and because the substaunce of the water dooeth still remayne: it agreeth verai well, which thyng would not so well agree with the accidentes of water. The proporcion of the outwarde signes to the thing in baptisme.

Now where Christ saied **This is my bodye**, the aduersaries takyng away the substaunce of bread and wyne, dooe muche abuse the latine verbe substantife, *Est*, and muche contrarie to the propre significacion that would haue *est*, to signifie *transubstanciatur* is chaunged in substaunce, or to stand for *conuertitur*, whiche is in Englishe it is cōuerted, or for *transmutatur*, it is chaūged for whiles thei are in pronouncing those woordes of the Lorde: **This is my body**: the breade is not yet all this whyle Christes bodye. Wherefore if thei should take *est*, in his true and propre significaciō: they should speake that thyng, whiche is false and not true. Which consideracion haue moued and driuen some of the schoole men to hold and affirme that the verbe, *est*, should bee takē for one of these verbes: *fieri*, to be made *mutari*, to bee chaunged, or *conuerti*, to bee turned. The nynthe argumente.

Morouer, this power and strength and efficacie to chaunge the substaunce of breade in to fleashe thei attribute to those fewe woordes of the Lorde: so that as often as the saied woordes be repeted or rehearsed, so often is the same chaunge of *transubstanciacion* made. And yet haue thei not any one woorde in all the holye Scriptures of any suche thyng to bee dooen, or that The tenthe argumente.

it maie so bee dooen. That if any other mã should pro-
nounce the same woordes whiche Paule, Matthewe,
Marke, or Luke doe recite: yet would thei not thinke þ
ther wer any consecracion made. For thei bynde al the
strength and force of the matter to the woordes of their
Canon, that is to saie, of their rule of their mallyng. But
this we doe certainly knowe, that the Sacrament is
than had, whan we do those thinges which Christ did
and commaunded to bee dooen. But Christ diode not
onely speake the saied woordes: but he also gaue thãkes
he brake bread, he did eate bread, and gaue bread vnto
others to eate. And where we bryng in nowe manye
circumstaunces that wer dooen: al these pointes euery
one of them doe concurre and renne together to make
þ veritee of the Sacramente: neyther oughte any one
pointe or iot of the premisses to bee omitted or leafte
vndoen.

I leat passe here to saye that thei knowe not
whether the *consecracion*, is accomplished and made per-
feicte with the woordes of Christe, or by prayers.

Thenleueth argumente. Moreouer, thei put theimselfes forth, to a great
daungier. For an euell prieste and suche an one as
wer a deceiptefull merchaunte, might passe ouer those
woordes of *consecracion* and recite neuer a one of theim,
or might chaunge theim, or els might turne them a cõ-
trarie waye.

The twelfte argumente. Farthermore wher these woordes require that
the Minister whiche should consecrate must haue (as
thei bee woont to speake or to call it) a certaine intencio
or purpose to make the body of Christ of it: he might
yet haue his mynde rennyng vpõ some other matiers,

and

and thynke nothyng at all vpon any *consecracion* whiles his mynde wer so wandering. He might also perchaunce bee of the mynde, that he would not haue any suche *consecracion* to bee made, or to come to passe.

The. xiiii. argumente against transubstanciacion.

Thei dooe also by puttyng this *transubstanciacion*, fall into many vnreasonable inconueniences and suche as thei can by no meanes wynde out of. For they hold that one same selfe body maye be in infinite and innumerable places to gethers and all at one tyme.

The cuasiō of the transubstanciacioners.

But to helpe saue all thyng vpright, thei allege for themselues that this maketh nothynge agaynste them nor is any disauauntage vnto thē. For (saie thei) though Christes bodye bee there: yet it is not there *per modum quanti*, that is to saye after the maner of bodyes hauing their full quantitee of bignesse and stature. And this must nedes be a woonderous matier, howe thei can holde and maintaine that a bodye it is, and a body hauing a quantitee and bygnesse, and that it is verily and really there presente, and yet not after the manier of bodies hauing quantitee. And forasmuche as thei putte and holde it as a doctrine that Christes bodye is there verily and really present, and corporally presente, and carnally presente (as their termes be) but not present locally (that is to saie, occupiing suche ful roome and place as other bodies of quantitee do:) what is he that can not perceiue and vnderstand, that all those gloses are thinges imagined & inuented onely for to bee euasions and stertynge holes from good argumentes and reasons that are to the contrarie?

An obiectiō of the aduersaries.

Thei make an obiection, ỹ this is not a thyng so vnpossible. For ỹ humaine & mortal body of S. Ambrose,

A miracle of S. Ambroses bodye.

who,

who, (as thei saye) whiles he was at Millain, was euen at the selfe same hour at Turon at Sainct Martins funerals, & was there sene. And why is not this that Ambrose had, (saye thei) much more to be graunted of Christes bodye. And seyng that Ambrose was in two places at one tyme: why should ye not graunte ỹ Christes bodie maye bee in diuerse places at one time. But thei take a thyng to bee true whiche we dooe not graunte vnto them to bee true. For it might bee that Ambrose had some reuelacion, and that he thoughte with himselfe that he was present at the said funerals, and by the operacion or ministerie of some Aungels it might be ỹ Ambrose was represented in ỹ said funerals to the yies of the people. But that his body was in bothe places at one tyme: we dooe not graunte. And besides this, he that was the firste auctoure and wryter of the saied miracle, maye beleue it hymselfe, if it please hym, but we be not bound to beleue it except we will.

Another obiection thei make of the solles of men, because whereas thei bee creatures: yet euery manes solle is in the head and in all partes of the body. But thei dooe verai vnwysely in that thei compare a spirituall thyng to a bodye: and in that thei woulde haue as large power and vertue graunted vnto bodies: as lyeth in spirites or solles to dooe. Christ saied in plaine woordes: **A spirite hathe not fleashe and bones.** &c. Wherin he did put a right great differẽce betwene theim. Ferthermore though we should graũt that there is as greate a possibilitie to bee geuen and graũted to Christes body: as our solle, or as the solle of man hath: yet doeth it not therof folow, ỹ Christes bodye

Another obiecciõ.

The answer

body maie bee in diuerse places at once. For the solle & life of man, nor also the Aungels or spirites, cannot be in diuerse or soondrie places at one same selfe tyme for creatures they be, and therfore not of strēgth and vertue infinite, but concluded and restreigned within certain limites and bondes whiche thei maye not excede or passe.

There folowe of the opinion and doctrine of *transubstanciacion* many other inconueniencies to. For if mice should happen to eate any parte or all of these consecrated cakes, the aduersaries will affirme and holde, that the myce did eate nothyng but the accidentes of it, as, the whitenesse, and the other accidentes. Yea and in case the myce should eate so muche of the sayd consecrated cakes, that there bealyes wer as full withall as thei might hold, than this fulnesse also should come of the whitnesse of the sayd cakes, and the roundenesse, & the other accidētes, and not of the substaunce of them. Also in case it should happen that a priest did pronoūce the wordes of *consecracion* ouer a tunne or a great vessell full of wyne, and ouer a great large chest ful of bread: in case ye would aske what thing wer conteyned within this vessel and cofer, and what it is that thei wer ful withall, and where with the bealies of suche as eate and drinke therof wer full: these men will make aunswer, ẏ the accidentes of the breade & wyne dooe kepe them ful, that is to wete the whitenesse, and roundnes, and priente and taste of the bread, and the colour, the moisture, and the taste of the wyne, and not the thinges selfes: And because the eaters be well fed ther with: and nourished in their bodies: some of these scole men haue been bold and haue aduentred to affirme ẏ

The. xiiii. argumente.

god doeth create in the bealies of the eaters and drinkers of those holy cakes either fleagme or some other natural humour, suche as maie be turned into bloud: wherewith the parties maie bee fed and nourished in their bodyes.

The fiftéth argumente: Helychius.

If it should so chaunce, that this Sacramente should be burned, (as in the time whan Hesichius liued, it was) as himself writynge commentaries vpon the third booke of Moses called Leuiticus witnesseth, (and

Origenes

the selfe same thing hath Origenes also writing vpon the same booke:) than will there vndoubtedly some asshes beeleft of the burnyng of it, and so should a certain substaunce be produced and made of accidentes, whiche haue no substaunce theimselfes.

The sextéth argumente.

It maie also chaūce ỳ wormes or some kind of vermin maie be egendred of this consecrated bread: and tha also thei will saie ỳ suche substaunce was produced or brought forth and made of accidentes. Howbeit some of thē (as thei be bold and aduenturous) doo feigne and deuise that the former substaunce of bread which was therin before the consecracion, doeth in suche cakes returne again by miracle: and so maie the saied vermyn (saie thei) happen to come of it. But if it be lefull in this sort to multiply & to feigne miracles; thā euery man that lusteth, maie easily become a profunde clerke in scripture. For he will haue a miracle in store for euery strong argument that shall be made against hym, so that he will haue an euasion & sturtyng hole, from al suche reasons as shall bee brought against hym.

The. xvii. argumente.

Besides this, thei are not onely busie with miracles: but also thei dele with captiuus and deceiptful subtelties

subtilties of sophistrie: as namely Duns beeyng driuen to a narowe streight to aunswere concerning the pronouncyng of those wordes, **This is my body**, & to tell what thyng it is, that is mente, and limited, or specified, by this worde **this**, & wherunto this word **this**, is in that saying referred, or what it dooeth importe: at last after muche a dooe he aunswereth, that it is a particular thyng or portion of a substaunce ỹ cõteineth in it a certain generalitie of a good large extẽt, and that the thyng that is imported by this woorde, **this**, is the verai same thyng in effect and in meanyng, ỹ folowcth after: so that ỹ thyng signified, imported, and limited, by this woord, **this**, and these wordes, **my bodye**, are (saieth Duns) all one thyng, and haue no manier of difference betwene them, sauyng that the woordes are placed the one before the other, and so in that behalfe, are soondrily conceiued in our reason. &c.

Duns.

The wordes of Dũs are these. Aliquod singulare idiuiduum generalioris substantiæ, quod cum prædicato idem refert, aut pro eodem (vt loquuntur) supponit: neq; differunt inter se quæ significantur per subiectũ & prædicatũ, nisi per varias concipiendi rationes.

But see I praie you, into what thynges, & howe ferre thei leoperde, and yet for all that, thei can not so escape. For they haue not tolde yet, what is limited and imported by the word, **this**, when it is saied: **This is my body**, Fisher late Bishop of Rochester wrote, that in this and suche lyke propositions or sentences, whan one thyng is turned and chaunged into another thyng, it is not vnconuenient or any thyng agaynst reason, that by the woorde, **this**, there bee limited, signifyed, and imported the thyng that it was before the chaunge. And after that sorte he admitteth this clause, **This is my bodye**, that by the woorde,

Fisher Bishop of Rochester.

this, there is signified and imported the breade that it was before the consecracion, and ỳ the same bread is chaunged into Christes body, whyle the residue of ỳ woordes, that is to wete, IS MY BODY, are in pronouncing. But than saie I agayn, that the proposiciō or sentence, THIS IS MY BODY, is not sette foorth in his due fourme ỳ it ought to be. For in ỳ case, it ought to haue ben sayed, THIS IS MADE MY BODY, or THIS IS CHAUNGED INTO MY BODY: For els it is not (saie I) a right nor an apt manier of speakyng, to saie: THIS IS MY BODY, seeyng that by their owne confession and grauntyng, it is not his bodye, vntyll ỳ residue of the woordes bee all spoken, and perfectlye pronounced euen to the last syllable.

The. xviii. argumente, against transubstanciacion.

Some men holde that Christes bodye is reallye ioyned with the signes and the materiall stuffe of the Sacramente, that is to wete: with the substaunces of bread and wyne remayning still in the Sacramente. And that sorte of men dooe thus argue against *transubstanciacion*: What excellencie (saye thei) or priuilege hath the accidentes of breade, that is to saye, the whitenesse, the roundenesse, or the taste. &c. that thei can bee ioyned with Christes bodye, and the substaunce and nature of breade maie not so? Or what dignitee and priuilege haue the accidentes of the bread, which same priuelege maie not or ought not euen aswell be attributed and graunted to the substaunce and nature of the breade? And if it so be, that the accidentes maie remaine still, why than maie not also the substaunce of bread remaine aswell? yea, & many of the olde fathers

and

and writers dooe suppose, that the breade dooeth remaine in dede, yea and they dooe thereof take a similitude to shewe that bothe the natures, that is to wete, the nature of man, and the nature of god, dooe verailye & truely remaine in Christe, and so remaine, that the one passeth not into the other. The myndes and verdites of whiche auncients writers we shall here ensuynge bring in, as shall apperteine, eche in their due places.

The.xix. argumente. what thing it is that is broken i the Sacrament

Thei fal also into another inconuenience, in which is neither rime nor reason (as the prouerbe saith.) For whan they breake the Sacrament, I demaund of thē, what thing it is that is broken there? In this poynte thei stande in greate doubte, and some there bee, that hath sayed (as the *Maister of the sentences* witnesseth in the fourth booke) that the substaunce of Christes body it is that is broken there, but this opinion is disproued & ouerthrowē of the said *Maister of the sentences*, in that ỹ Christes bodye is immortal, & therfore it can not now any more be subiect to any suche thinges as breaking, or to any other newe casualtees Some others againe there haue been, which haue affirmed that same breakyng not to be a true breakyng in verai dede: but onely to appere so to bee, and to seme so to our sight. But this saying also maye goe emongst the refuse, because we maye not of congruence appoynte or make in this matter a perpetual and an endlesse fashion of mocking and deludyng Christen people. But at last they saye, that it is nothyng but the accidentes onelye that are broken. And whereas they put and hold the quantitee that is in the Sacrament to bee a quantitee in maner onely *Mathematicall*, that is to saie, not reall nor materiall in dede, but separated and deuided from all materi-

Christes bodye is nowe past beeing subiecte to any breakig or other casualtees.

all substaunce, that maie bee seen or felte, and consisting in our imaginacion onely and in our vnderstandyng, whiche quantitee if it bee diuided or broken in pieces, it is onely so conceiued in our reasō, & by vertue of our vnderstādyng: these breakers of the Sacrament, do so breake the said quantitee that the partes & pieces ther of maie moste manifestly and moste euidentlye be seen to bee verally and truely broken in dede, and soondred one from another.

The. rr. reasō. Tertullian. Lactantius.

It is reade in the Prophete Hieremy: **Let vs put woodde into his breade**, which place is cited and rehearsed bothe of *Tertullian* and also of *Lactantius*: and thei make this exposicion vpon it, that it was spokē of the woode of ỳ crosse, which was put to Christes body, and these two wryters dooe hold, that the mencion whiche is there made of breade, is for because that with breade or through the vse of a certain breade, Christ would geue hymselfe vnto vs Christian people.

The transubstanciatours take the figures of the olde Testamente cleue awai:

And the same twoo wryters dooe hold that in the Prophete Hieremies wordes is conteyned a figure, a signe, or a token of the bread of the sacrament, which breade whan these *transubstanciatours* dooe take awaye, & leaue behynd vnto vs, onely the figure or shape and fashion of breade, and not breade selfe: than they make one figure to bee a significacīō of an other figure: and so no substancialnesse at al can be founde to appere in the matter. And ỳ selfsame thyng maie there be gathered out of that place, whiche is oftentimes alleged and cited of olde writers concernynge *Melchisedech* who brought foorth breade and wine, whose figure is not accordingly obserued nor kept of these men, whan thei

put

put away the breade and the wine, and saie there is none suche there present in the Sacramente. And the same self thyng foloweth *De panibus propositionis*, that is to saie, of the Shewe bread that was commaunded in the olde testament, in the. xxiiii. chapitur of Leuiticus. The. xxi. argumente.

We will now eftsons brynge in for our purpose another reason takē of baptisme. We did a litel before argue, that to make *baptisme* a true sacrament, it was not requisite that the substaūce of the water shuld be chaunged: and now we will make a reason by the verai parties selfes, whiche are baptised: of whome the scripture plainly saieth, that thei dooe cast of, and put awaie the olde man, and are regenerate, that is to say, newe borne againe: and yet is there not conceiued or imagined in theim any manier *transubstanciacion*, that any of them are chaunged into another substaunce of bodye. And yet yf ye aske a naturall *Philosophier*, how generacion is diffined, that is to saye, what manier of thing generacion is: he wil aūswer & say ẏ it is a kind of natural mouing wherby a newe substaūce is gottē & brought foorth. Wherefore it is nothing to be meruailled, that *Nicodemus* tripped and stumbled by misūderstandyng Christes woordes, in whiche wordes it was told him, ẏ he must be new borne again. For whā he considered & thought in his mynde, that there was a newe generaciō mēcioned and talked of, for one that was a mā of perfect generacion & substaunce alteady, & so ferre striken in yeres: he staggred at the matier & began to be in a great doubt. That if we interprete or expoune the said regeneracion & newe birth, to be none other but a spirituall birthe and natiuitee: why canne we not abyde to dooe the same in this Sacramente

what chāge here is i vs at our baptisme.

Generacion what it is.

Nicodemus

of

of thankes geuing: and why dooe we not applye it all to a spirituall eatyng?

The agreablenes of baptisme & the sacrament of thankes geuing

I haue a great fansie in this behalfe to ioyne together these two Sacramentes of baptisme & of thankes geuing because that ỹ apostle Paul in the xii. chaptur of this Epistle knitteth them bothe together whan he saieth: **We all are baptised into one bodye, and all we haue dronke into one spirite:** Neither dooeth it make your part any thing the stroger, if ye wyl saye, that we are baptised into one body, meaning a body mystical: For Christ is not absent frō the mystical bodie neither, forasmuche as he is the heade thereof. And Paule in another place in moste plaine woordes saieth, that **in baptisme we put on Christ vpon vs.**

The. xvii. argumente.

Furthermoze we see that all suche men as wryte vpon Scripture dooe bring in many thynges out of the sixth chapitur of Jhon concernynge this Sacramente of thankes geuing, yea, there is none of the olde wryters, whiche in declaryng the saied sixth chapitur of Jhon dooeth not wryte largely of the Sacramente of thankes geuyng: Wherupon we frame and make this reason: Suche thynges as are there in the sayed sixth chapitur spoken either dooe belong to this sacrament, or els dooe not pertaine to it. If it dooe nothyng pertayne vnto it: to what purpose is it to cite the woordes of Jhon therfore, or to make any discourse of the Sacramente vpon those places: But if on the other syde it dooe pertayne to the Sacrament of thankes geuyng: than forasmuche as the eatyng that is there spoken of, is onely a spirituall eatyng, that is to weete,

 through

through feith, and in feith onely, by which feith ẏ verai true bodye and bloude of Christ is receiued and eaten: why should any manne bryng vp any other newe fashion of receiuing it, & imagin a carnall eating, wherwith the same bodye should bee taken againe? For if we graunte that some godly and feithfull man doeth come to the sacramente: than shal these men be constreined and driuen to saie; that he eateth Christes bodye twise, first with a spirituall eatyng in feith, and afterwardes with their carnall eating, which carnal eating thei haue not yet hitherto proued. And thus ye se that thei laye suche blockes in their owne waye, that thei cannot in anye true sense cite or allege the saied sentences which are conteined in the vi. chapi. of Jhons gospell concernyng the Sacramente.

And besydes the premisses whiles thei set vp a *transubstanciacion*, thei haue no lesse but euē the same checke for their errour, thē ẏ *Capernaites* had. For the saied *Capernaites* also doe deuise in their mynde vpon, I can not tell what manier a corporall or bodily eating of Christes fleashe, from the whiche opinion and imaginacion Christe called them backe by and by, whan he saied, that his woordes wer spirite and lyfe, and that the fleashe profited nothing. Yea and ferther he did caste foorth vnto them an expresse mencion of his ascending vp into heauen, saying: what if ye shall se the sonne of manne ascendinge vp into heauen, where he was before? but these men saie that thei are nothing of the opinion that the *Capernaites* were of. For the *Capernaites* (saie these men) did thinke that Chistes fleashe should bee cutte and mynced in pieces, and shoulde bee toren

The. xxiii. reasō against transubstanciaciō.

The errour of the Capernaites concerning the eating of Christes fleashe.

An obiecciō of the aduersaries.

Theanswe: with mens teeth: and therfore it stoode against their stomakes, and thei did abhorre the thyng. But of the speciall imagination of the Capernaites (whatsoeuer it wer) our men cannot haue any perfecte knowlage: but a verai lykely matier it is, that the Capernaites did carnally vnderstand the matier. And therfore thei wer admonished with mencion of Christes ascendinge vp into heauen. Why doue not these men than take suche lessons for their instruccion out of that place, whiche dare affirme and saye, that thei eate Christe both carnally and corporally: what doeth it skill or what difference is it, whether one take Christes bodye by piece meale: or whether he swalowe it down al whole, if he mene the thyng carnally & fleashly, as ỹ Capernaites did:

The. xviiii. argumente against trans substanciacion.

This also commeth now in place to bee considered, that Christ saied vnto his Apostles, a litell before his passion, that he would leaue the worlde, and wold departe awaye from theim: which woordes of Christ should bee sake, if he wer still remayning here emonge vs by chaungyng of the breades substaunce into the substaunce of his owne fleashe, as these men woulde haue it. Thei haue customably vsed to answer, that Christe leafte the worlde as concernyng the state or propeties of mortalitee, and of familiaritee with mortal men, and of bodily conuersacion. In these are good subtil and fine pointes of sophistrie but thei make no thyng at all for the purpose. For when Christ had spoken these woordes: Philip answered: Loe nowe thou speakest plainely, and without any parables. But yf Christes woordes wer to be vnderstanded after your mynde: and interpretacion: his talke hadd been darke, and his wordes spoken in parables.

Christe leaft the worlde. An obiecti.

Theanswer

Moreouer,

Morouer, if Christ doe in suche sorte tary & remaine corporally wt vs in the sacrament: than by the same or lyke reason he maie also tary both in our hertes and also in vs. Therfore he might euen by himself in his owne persone haue rewled and gouerned the churche after his ascension, and yet stil vnto this daie, & might haue stande corporally with his Apostles, and haue been present with them, after his ascension. Yet neuerthelesse he saied that he wold geue theim another that should bee with thē in his stede, menyng that he wold sende downe the holy ghoste, whiche holy ghoste had not been necessarie, if Christe all togethers both in his godhead and manhood wer here present, as these mē would haue it. For seeyng that his fleashe and bodye is in euery one of vs, yea and also his godhead is present with vs by a certaine communitee (as their owne doctrine is: he might haue wrought by his owne persone, without any inspiracions or admonicions of the holy ghoste.

Marie the mother of Christe beyng a moste blissed virgin, whan she had heard of the Aungell that ẏ soonne of god shoulde bee incarnate, and shoulde take the nature of man vpon hym, and that she was chosē to conceiue & to bring forth ẏ sōne of god: she thought in her minde ẏ these thinges wer verai straunge & wōderful. And therfore she demaunded of the Aūgel how this thing should bee doen. Than forasmuche as this chaūge of bread into Christes body is no lesse worthy to be weighed, nor is no lighter thē ẏ misterie of Christes incarnacion & natiuitee to bee borne of a virgin: it is a matier wōderous ẏ there is not in ẏ holi scripture either sū wōdering or els some questiō made about it.

The.xxvii. argumente.

Some merueiling or sō question, shoulde be made in the scripture about trāsubstanciacion.

Neither is this beleuyng of *transubstanciacion* commended vnto vs in any the writinges either of the Euangelistes, or of the Apostles: though it be a matter of great weyght and importaunce. Neither dooe we harken or passe vpon some mens wordes, whiche saie, that the question was moued before in the sixth chap. of Johns gospel. For thei will wrest or turne away the aunswere which was there made of spiritual eatyng, to this sacramentall eatyng, which sacramental eating thei put to bee muche differing frō that other spiritual eating.

An obiectiō

The aunswer

Therfore that question and aunswer, maketh all on our syde: but it nothyng profiteth these men, who doe feigne another maner of eatyng muche differyng from that spirituall eating. For thei imagin this carnall eating wherof we now talke.

The .xvi. argumente.

There folowe also other inconueniencies and vnreasonable thinges of these mens feigning or inuencō. For Christ said: **I wil that where I am, there my seruāt shold be also.** And this he spake more then once or twise to his Apostles, and it is made in the reuelacion of Sainct John (called the Apocalipse) of certain Martirs: *Sequuntur dum quocunque ierit*: that is, thei folowe hym whether soeuer he goeth. Wherof it might be argued and concluded, that this chaūging from one substaunce to another substaunce, as from bread into fleashe, shoulde not onely bee vnto Christes bodye, but also thesame should redound towardes all the Saintes also, that is to saye, all holy persones. Wherwith if thei be offended, leat them on gods behalfe leaue Christ vntrauen with his Saintes, and holy ones, or els the Saintes will folowe after hym because that wheresoeuer he becometh, thither doe thei

also

also folowe hym. But than saye thei: And so we doe: we leaue Christ in heauen visible, and in his maiestie and glorie: but yet we put hym here in the Sacramēt inuisible. And than as concernyng suche thynges as bee obiected of Sainctes and Martirs folowinge Christe, thei saye, that it is al true, as touching Christ so ferrefoorth as he is visible in heauen in his glorie & maiestie. But this aunswer standeth vpon a weake & rotten foundacion: for it supposeth that the bodye of Christe, beyng but one bodie, maie bee in many places at one tyme, whiche thing the auncient fathers & writers denie. It presupposeth also, that Christe is wvs as touchyng his bodye and fleashe, whereas Christe sayed, that as touchyng those thynges in that behalfe he would sende another in his stede, meanyng the holy ghoste.

The.xxvii. argumente.

Neither can thei by their reason auoyde but that Christe had two bodyes. For at the Supper when he had taken breade in his handes, if the same breade had by *transubstanciation* ben chaunged into the substance of Christes body: than should it folow and bee true, that himselfe should with his owne bodye haue borne and caried his owne bodye: and so should ye nedes graūt, that one and the selfe same body it was that did beare and holde it in his handes, and that was borne and holden in his handes and yet can it not by any reason or possibilitie be true, that one and the same bodye is bothe the doer and the sufferer in respect of one thyng, and bothe at one tyme. And thus we see into what inconueniencies thei cast themselfes. Thei bee woont to bryng for their parte the woordes of *Austen*, vpon the Psalmes, whiche wordes of Austen are, that Christe

How Christ beareth himselfe in his owne hades and how he eareth himselfe.

An obiecciō of the aduersaries.

The answe:

bore himselfe in his owne handes. But if that place bee well considered, whiche is vpon the threescore and thirtenth psalme. It is there writen that he bare hymselfe in his owen handes: *quodammodo* that is to saye, after a certaine manier, or after a sorte or fashion: & so muche do we graunt. For he bore and helde in his handes the Sacrament of his bodie: but he did not beare ne hold his verai true bodye, *proprie et realiter*, that is to saye, properly and really. And here might one bryng in agayne these menne also, that by their reason, forasmuche as Christe receiued the Sacramēt and communion with his Apostles, it should folowe that Christ didde eate hymselfe. But herunto this was wount to be their aūswer. These thinges are exercises of our feith. But we saie vnto them againe, that we haue ferre other manier sētēces of the scripture, wherin our feith may exercise it selfe: rather then in such thinges as are of mannes fantasticall deuise and inuencion. We beleue that the soone of god was incarnate of a virgin, that he was borne of a virgin, that he suffered for vs, that he died, that he was raised vp from death to life again, & that he ascended vp into heauen, with many thinges more of suche lyke sorte, in which our feith dooeth sufficiently and aboundauntly exercise it selfe.

Obiectiō. *Answer*

The true exercises of our feith.

And forasmuche as this chaunge from substaūce to substaunce can not with our senses be altered vnto, neither mannes reason can vnderstande it, neither experience dooeth teache it: how shall it be perceiued? I knowe ỹ ye will saye, ỹ it maie be vnderstāded & cōprehēded or conceiued by feith. But in case ỹ matter must go by feithe, that same feithe cannot bee had without gods word, & i gods word ye haue not one iot for you

The. xvIIII. argumente.

Moreouer

Moreouer whereas Christe made this sacrament of twoo partes, ꝑ is to wete, his bodie for one parte, and his bloud for the other parte: it doeth by thesame thyng appere plainly enough, ꝑ the matier must not bee taken or vnderstanded by this kynde of *transubstanciation*. For in the reall and carnall bodye of Christ: these twoo partes be not deuided or soondred the one from the other. But a poore shifte thei haue and a stertyng hole: & thei saye, that there is as muche conteyned in any one of these two partes: as ther is in ꝑ other parte. In dede we heare theim thus affirme & this to holde: but ꝑ wordes of scripture doe not teache any such matier, but onely at ꝑ bread there is mencion made of ꝑ body, & onely at ꝑ cup, there is bloud perticulerly mencioned & specified: but thei haue yet a ferther aunswere to obiect against vs, which is as touchyng ꝑ bread, ꝑ by the strength, and vertue of the wordes, there is a *transubstanciacion* of bread into Christes body or ī to Christes fleashe merlye and really and of it selfe: and then ꝑ bothe the bloud and the soule & the deitie or godheade of Christ do folow after, euen as a shadow is wonte to go wt the body in the Sunshyne. And than also concerning the cup, thei saye, that by the strength and vertue of the wordes, there is first of all and properlye a mere *transubstanciacion* & chaunge of the wine into bloud: but afterwardes the body foloweth withall, and is there also, and the solle, and the deitee or godhead, euen by the same reason and waye as the bloude and solle and godheade didde folowe with the *transubstanciacion* of the bread into Christes body, as is afore sayed.

The. xix. argumente.

An obiecciō.

Another obiecciō.

Theanswer ꝑ concomitanciam.

Against couenaunce that the schoole men speake of to be of trāsubstanciacion. ꝑ concomitanciam.

Whiche the schoolemenne in their terme dooe saye to bee dooen *per concomitantiam*, as yf ye

should

should saie in Englishe) by a necessitee of folowyng after, so that euen lyke as a bodye cannot goe into the Sunshine, but that the shadow of the same body must nedes folowe and goe withall: so cannot the bodye (saie thei) bee but the bloud goeth withal: nor ỹ bloud be, but ỹ the fleash & bodye goeth wall. And thus by this their subtill and fine sophisticall manier of speakyng, thei make Christ not so wyse nor prouident, as he might or should haue been in that that he deliuered and gaue in twoo soondrie partes, nomore then is in either of the same partes seuerally conteined. And oute of their owne feynyng and imaginacio it sprang, that afterwardes thei deuided ỹ sacramēt, & by ministring vnto the laye people the one parte of the Sacramente onely, thei perswaded the same and made them beleue, that thei receiued as muche in that one parte, as if thei had receiued both partes of the Sacrament accordyng to Christes institucion. It maie also ferther be saied against theim, that by this their inuencion and imagination, thei open a wyndoore, and doe minister occasion to many opinions of straunge feyned doctrine. For there is none opinion, nor no pointe of doctrine whereunto thei maie not tye and linke an infinite sorte of thinges w̄ their terme of *concomitaunce* afore mencioned. And (as we saied before) it would therby folowe that all the Sainctes are present in this Sacramente for as much as thei cōtinually frō time to time follow & awayte vpon Christ. But one argument and reason there is, sufficient an hable enough wher with to beate theim from their purpose: whiche is, that this is a point of their owne inuencion and teaching, but the Scripture hath not, made ne dooeth make any mencio

of

of any suche geare.

Another false and ilfauoured opinion also folowe
eth this saied *transubstanciacion*, in that thei haue supposed
and thoughte, that after the receiuynge of the Sacra-
mente, the Sacrament did remaine still, and that the
breade or the likenesses of breade did really and verai-
ly conteyne Christes bodye in it. Whiche thing not to
be so but muche otherwyse, we proue by the vse of the
other Sacramentes, where al the whole matier doeth
consiste onelye in the accion and dooyng: Whiche accion
finished the sacrament doeth by and by cease, and doth
nomore remaine a sacrament. First in *baptisme*, As sone
as one is baptised in water accordinge to Christes
woordes and ordinaunce: and the accion of baptisme
once accomplished, it ceaseth immediately to bee a sa-
crament. And the same thyng was lykewise in *circumci-
sion*. For that sacrament also had his strength and ver-
tue for so long tyme, whiles it was in doyng and no
longer. Neither will I disdeigne or thynke skorne for
the proufe herof to take which thei themselfes calle sa
cramentes, as confirmacion, (whiche we haue vsed in
Englishe to calle bishopping,) and also the sacramēt
of extreme vnctiō. (Which we haue accustomed to call
enoylyng,) and also the sacrament of penaunce. With
other like sacramentes, all whiche sacramentes we see
to take place onely for the tyme whyles they bee in do-
yng, and no longer. But they bee wonte to saye that
this sacramente of thankes geuynge muste bee in this
behalfe excepted. But how reasonably and howe Lo-
gicianlyke the aduersaries so saye maye easely bee vn-
derstanded. For seyng that all the partes of other lyke
exaumples and sacramentes graunted, and an excep

The.xxv. reason a-gainst tran-substanciacion.

Sacramen-tes are no longer Sa-cramentes, then whyle thei are in doyng.

An obiectiō

Thaūswere

tion made of that same thing onely which is in doubt and controuersie: Who seeth not, that it is vnconuenientlye doon, and onely to defeacte our argument with a blynd cinque (as the common prouerbe sayth:) For it is in a manier as muche as yf one would graunt the firste partes and membres of an argumente: and yet deny the conclusion that by good reason must necessarily folow of the same.

The. xxvi. argumente.

And by reason of this transubstancion beeyng suche a straunge and monstreous matier, as the lyke hath neuer beeu heard of, the chiefe purpose and finall ende that Christe sette forth to vs in holy scripture, is stopped and letted, which vndoubtedly was, that we should haue Christe and his deathe in remembraunce and in vse emongst vs. For as the matier is now vsed

The chiefe end and purpose of the sacramente of thankes geuyng.

all these mennes myndes is altogether occupied and bestowed in beleuyng of this transubstanciacion. Yea and some priestes ye maye see, whiche, whan they come to ministring of the communion, they harpe altogether vpon this onely string, to beate into mennes heades to beleue this onely poynte, leauyng passe other matiers and vses of this sacramente, whiche are muche more necessarie.

The. xxvii. argumente.

And because of this toye and fond imaginacion, the receyuyng of the Communion, is more seldome vsed then it should bee. For whan that toye and fantasie of transubstanciacion was once sonke and settled in mennes headdes, they begonne streightwayes to thynke this in their myndes: If Christe bee yonder bodyly and euen in verai fleasche couered with whitenesse and suche other accidentes of breade: howe can we be better occupyed then in goyng to the temple to see,

so

to wurship, to praie or call vpon Christe, to light candels before hym, and to doe suche other thinges wher with we maie shewe foorthe the louynge hartes that we haue towardes Christe. Of the whiche opinion if thei had not been, but had thought it to bee (as in dede it is) onely a sacramente: thei shoulde haue perceyued that thei coulde receyue no profite or commoditee of it, but by receiuynge it in the Communion: and so should theyr myndes haue been muche more enflamed and enkiendeled to the receyuynge of the communion which is the veray true and onely waye to fulfil & accōplishe Christes institucio cōcernyng this sacramēt.

The often takyng of the communion is letted by supposiuga trā substanciacion.

Ferthermore, ye must call to your remembraūce and consideracion, that the tyme of Christes humilitie in whiche he abased and humbled hymselfe so lowe, is now past and gon. He reigneth nowe in heauen, and he hath now a name whiche is aboue all names. Therfore, what nede was it to bryng hym down againe, by meane of transubstanciacion (as touchyng the bodye) into the mouthes and bealyes of suche as receiue the sacrament of Communion? I knowe that thei bee wont to say, that Christe taketh no hurt nor derogacion therby, nor he taketh no filthinesse nor vnclennesse. I graunt that Christ can take no hurt ne derogacion: but yet is it not fit nor comely for Christ, to be holdē so long vnder the sayd accidentes (as thei saye he is) so long as the same accidentes remain still in theyr perfeccion, and as sone as the same accidentes are dissolued or perished, the bodye of Christ immediatly to passe & vanishe a waie, (as thei say it doth.) But how cōmeth it to passe, ẏ thei enforce and compel Christe daylye (& specially til. xi. or. xii. of the clocke, or till dyner tyme,)

The xxxiii. argumente.

An obiecciō of the aduersaries.

Thaūswere

The vncomly pulling downe of Christ out of heauen euery daye by transubstanciacion.

to come flighe down from heauen, and vp agayn con-
An obiectiō tinually? But they allege that a mā ought to put suche fansies and thoughtes out of his mynde, whereas themselues do putte them into mennes heades with their carnall and fleashly *transubstanciacion*. If they might
Thanswere be brought to beleue, that we ought there to doo all thinges spiritually: ther would no suche maner fansie or thought entre into any mannes mynde.

And whiles thei holde this their opinion: that
The. iiii. argumente. Christes naturall and fleashely body is present in the sacrament: I woulde aske this question: whether thei holde it for any suche menyng, that his fleashly body should perce or entre into our mynde, or els that it should conueye it self and perce into our bodye? Thei can not auouche that Christes fleashely bodye entreth into the mynde: For in the mynde or solle nothynge can
Sanctification begynneth of the soll and not of the bodye ber receiued fleashely and bodily. That if thei will affirme Christes body to perce and entre into our body: we demaunde of them, what operacion will it worke in our body? and what effecte shall it worke there? Thei will aunswere, that Christes bodye entreth into our bodyes, to the ende that a man maie be made holy thereby. But it is mete and conuenient that holynesse take his begynnyng fyrst of the minde or solle, and not of the bodye.

The. iiii. argumente against transubstanciacion. Thei will further saie, that a certain strength and efficacie is thereby empryented in the bodye, throughe whiche efficacie the mynde is the better, and the bodye also is confyrmed and made strong. But if ye talke or
An obiectiō. mene of vertue, it is nothyng necessarie ỹ it be brought
Thanswere to passe or wroughtby the meane of transubstancion, seeyng it maye be brought to passe euen aswell without

out it.

And the olde writers whan thei did sette foorthe and teache the nature and propertie of the sacramente: thei sayed, that an vnbloudy sacrifice was here sacrificed whiche thing wyll be founde ferre wyde, yf we holde that the verai true and corporal bloud of Christ is conteyned in the Sacramente. Neither dooeth that pointe satisfie this matier, that thei affirme the sacrifice to bee vnbloudy, in that that Christe is not killed in it, neither is his bloud violently shedde or poured out. For though these thynges bee not doen yet the sacramente is not ministred (after their grosse and blunt ische opinion) without bloud. Wherfore it is playne ỹ the old writers ment that onely a memoriall or remẽbraunce of the true sacrifice is conteined in this sacramente, and that there is here a spirituall receiuynge of the true sacrifice whiche spirituall receiuyng is comprehended and vnderstanded by feith onely.

The. xxvi. argumente.

An vnbloudy sacrifice.

An obiectiõ

Thaunswere

Beside this, they bee woont to saye, that the body and bloud of Christe bee vnuisible and not seen, but to the yie, but with whitenesse, moisture, and suche other accidentes of bread and wyne, leste we shoulde seme to eate rawe fleashe and to drynke bloud. But I would not thynke these men to saie that we doe not eate rawe fleashe, (how soeuer thei paynte and colour the matier) yf their transubstanciou bee a true & a perfeict chaũge in dede of the bread into fleashe, and of the wyne, into bloud. For it is neither declared of theim, neither shewed in the scriptures: howe that same fleashe is boyled or rosted. And yet it was wryten in the olde testamente of the lambe of passeouer, (which was a figure of this sacramente) that no rawe thynge shoulde bee eaten of

The. xxvii. argumente.

whether we eate rawe fleash in the Sacrament

that lambe.

We se also, that in this matier of thankes geuing Christe did ordeyne and sette vp a sacramente, whereby it commeth to passe, that all thynges therein muste bee vnderstanded and taken sacramentally. Neither should ther bee in Sacramentes any thyng more eyther graunted or required: then to the nature or propertie of a sacramente doeth appertaine.

It is mete that in the sacramētes all thinges be taken sacramentally

The .xxxix. argumente.

Moreouer, yf we would consider what Christe didde at that his last supper: We should soone and easely perceiue the matier. It is sayed ỳ he gaue his body. If we ferther aske this question: What manier a body did he geue? thei can shape no readie answere to escape wout a foile. Some seme to saie, ỳ he gaue suche manier a bodye as he than had, whiche vndoubtedlye was both passible (that is to saye, subiecte to hungre, thurst, colde, and other tormentes,) and also mortall, (that is to saye, subiect to death.) But suche manier a bodye (with suche manier properties as Christe had at that tyme) coulde not (as these menne dreame) bee fleshly and really conteyned in lytell cakes of breade. But some others (whiche thynke themselues men of a wyser sorte,) saie that Christe had in hymselfe a body both passible and mortall (as is afore said,) but yet thei saye, that in the breade he gaue his body glorified and spirituall.

But than dooeth that saying make againste these menne, whiche we reade in the woordes of the Lord: This is my body, which is deliuered for you, and this is my bloude, whiche shall bee shed for you, by whiche woordes he playnlye

sheweth

shewethand declareth hymselfe to mene the bodye whiche he had than at that present, and the bloude, which he bled at that houre. For Christe had not these thynges glorifyed and vnpassible till after his resurrection. But leat vs suppose that the matier wer as thei holde. Than dooe we thus argue. The state and properties of a passible bodye, and of a glorifyed bodye, be contrary the one to the other, so that they can not in one respecte bee in one bodye together and at one tyme: wherefore it foloweth, yf ye wyll haue bothe the sayed contraries of passible and glorifyed to bee in Christes bodye both at one selfe tyme: that ye make Christes body a double bodye.

The.xi. argumente.

Experience also and the veraye hystories dooe shewe vs, that this transubstanciation is not to bee graunted. For it is wrytten in the hystories, that Victor the Bysshoppe of Rome dyed of drynkynge poyson oute of the Chalice at his Masse. And Henry the Emperour receiued poyson by eatyng the breade of the Sacramente. If all thynges there bee chaunged by transubstanciacion, and nothyng there leafte remaynynge but onelye the accidentes. Howe coulde suche thynges as these haue been dooen?

The.xii. argumente.

Furthermore we knowe that all Sacramentes bee made and doe consiste of two partes, that is to wete, of *matier*, and of *fourme* (as the veray aduersaries selfes are wonte to terme it in their Schoole termes.)

And

Matier. And by the *matier* thei mene the outwarde signes or elementes and stuffe that goeth to it, as the breade and wyne in this sacrament. By the *fourme* thei mene that same that is added to the signes or elementes of bread and wyne by pronouncing of the wordes which make it a sacramente.

Fourme.

Nowe to our purpose, that that is made of two partes: ought not, nor can so caste away the one part, that nothyng but the onely accidentes of the same shal remayne for thanÿ nature & propertie of the framing and ioyning together of the sayd matier and fourme in the sacramente should not be obserued and kept. Wherfore the conclusion foloweth, that the substaunces of breade and wyne muste needes remayne styll in the sacramente.

The matier of the sacrament cānot bee caste awaye no more then the fourme.

And whiles thei thus ouer shoote themselfes for lacke of takyng hede, the body of Christ is by them depriued and spoyled of his quantitie, of his situacion and placyng, and of the distaunce and proporcionyng of the partes and membres of his bodye one from another, so that all his whole bodye must by that meanes bee compelled and driuen to bee conteyned and enclosed in a veray lytell piece of breade.

The trāsubstāciatoures depriue christes body of his quantitie.

This Sacramente is not onely sayed to bee the Sacramente of the body of our sauiour Christe, but also of the mistical body of Christ: Wherefore Paule in thissame his former epistle to the Corinthians saied: **Ye bee the body of Christe,** and also: **We bee yng many, are one lofe and one bodye, all we that be partakers of one bread or lofe.** And *Austen* in the tenth chapiter of the two and twentieth

Austen.

twentieth boke of hys wooꝛcke entituled, De ciuitate dei. saieth, that Christian mẽne dooe not offer sacrifice to the martyꝛs. But the sacrifice is Christes bodye, whythe bodye is not offred to the martyꝛs: foꝛ martyꝛs them selues (sayeth Austen) are Christes bodye misticall. Nowe therfoꝛe, seynge that this sacramẽte doth compꝛehende and conteyne indifferentlye bothe bodyes, that is to wete, Christes owne body, and the body mistical tooe: euen as they be not wont to holde that the substaunce of the bꝛeade is chaunged into the substaunce of the misticall bodye: so it shall not be necessarie to require, that the substaunce of ỹ bꝛead be chaunged oꝛ turned into the bodye of Christe, seynge that thys sacramente is said to bee the sacramente of both these two bodies indifferently.

Quia ipse id sunt vide licet corpus christi.

The bꝛeade is not chaunged into christes body, no moꝛe thẽ into the bodye mistical.

And of thys opinion it wouldꝰ folowe, that not onely the fayethfull and beleuynge soꝛte, but also the infideles that lacke fayth, may receiue Christes body, whythe thynge I haue at large disꝓoued in an other place, wyth two sondꝛy argumentes: the one that seeynge Christes bodye cannot be deuided from hys spirite, it would then folow that the vngodly oꝛ wicked lyuers dooe receyue the spirite of Christe also.

The. xliiii. argument.

Secondarelye, that where as the Infideles be as dead persones (as touchyng the inwarde man) they vtterlye lacke the toole oꝛ instrument, wherwith they shoulde receyue spirituall thynges. And Austens saiynge is playnelye, that no folke, eate Christes bodye: sauynge suche as are of Christes body. And Hierome in the two and twenty Chapter of hys fourth booke vpon Jeremy sayth: And where the pꝛophet bꝛingeth in and sayth, They shal not eat & drinke. &c.

Austen None receiue Christes bodye but suche as are of Christes bodye.

Hierome

it is to be vnderstand the bodie and bloud of our saul-
oure. For in that place he spake of heretyckes, and the
same Hierom also in the threskore & sixt chapter vpon
Esai. And as longe as they be not holy both in bodie
and in spirite, they do neither eate Christes fleashe, nor
drynke Christes bloude. And a numbre there be in the
olde auncient wryters, of suche lyke places as these.

The xlv. Argumente

And where as they do ofte tymes in thys matter
bringe forth manye myracles agaynste vs: men must
not be so quycke, nor so lyght of credence, as to beleue
euerye thynge. For myracles are not wounte to be
brought forth, but bycause they be straunge thynges
and wonderfull, by reason of whose seldom effect, and
vnwonted comminge to passe: Goddes word maye
be the more estemed and regarded. For at suche times
when suche miracles chaunce: menne be striken with
a greate wonderynge. And thereby men are easelye
or quyckely perswaded to regarde, and to beleue chri-
stes sayinges, and doctryne.

But in thys sacramente there is nothynge chaun-
ged as farre as our eye can iudge, neyther is there a-
nye suche chaunge made, as myghte prouoke vs to a-
nye wonderynge. Wherfore these trāsubstantiatours
seme in vayne to seke anye healpe for their purpose by
myracles. A true matter it is in dede that the byrgin
Marye dyd conceyue of the holye ghoste: but she her-
selfe dyd perceyue and fele that so it was.

It is in vaine for the transubstātiatours to seke healpe of miracles for their trāsubstantiatiō

And in case any man haue at anye tyme bene con-
uerted to Christe: they haue perceyued and felte that
theyr mynde, and theyr lyfe hathe chaunged frome
theyr olde conuersation.

But in thys Sacramente, there is not perceyued

ned anye one of these miracles whyche they feygne. Onelye they set out two wordes, but not one of them all canne be proued, eyther by anye reason, or by experience, or by scripture.

Ye maye see moreouer, that loke what respecte or proportion there is, betwene the breakynge of the breade, and the deathe and passion of Christe. Euen the same respecte and proportion there is betwene the breade and Christes bodye. The. xlvi. argumente against trā substantiation.

But the breakynge of the breade, (as these menne theim selues graunte also) is a Sacramente and a sygne of Christes breakynge or sufferynge vpon the crosse, and yet there is no suche transubstanciation of the same, into Christes passion, ỹ the breakyng of ỹ breade shoulde make the sayde passion, or sufferynge of Christe to be really there present: therfore shalnot the breade neyther bee chaunged into Christes bodye to make hys bodye carnallye presente.

And so, seynge that thys opynion hath nothynge in it but onelye pratlynge and babblynge aboute trystes, and bryngeth men, as it were into a maze, that they canne not gette oute of, whan they are once in, it auayleth nothynge at al nor helpeth to the furderaūce of deuotion or godlines.

But nowe as concernynge the auncient fathers & wryters, it behoueth vs to see whether they were of the same opinion or no. *Irenæus* agaynste the heretykes called *Valentinians*, sayd: that the earthlye breade whan it taketh hys name of Goddes worde: is nowe no longer commune bread, suche as menne cōmunely vse to eate: but it is nowe made the sacramentes of thankes geuyng, which in ỹ greke is called *Eucharistia*. The. xlvii. argumente Ireneus. Eucharistia

Whyche Eucharistia or sacramente of thankes geuing is made of two partes, the one earthly, and the other heauenlye. &c. Here fyrste and formoste, he denieth not that the sacrament of thankes geuynge, called Eucharistia (as is afore sayde) is breade, excepte ye wyl make it, or suppose it to be suche commune breade, as men do communely vse to eate at theyr repastes. And afterwarde he sayeth, that the sayde sacramente doeth consyste of two thynges, of whyche two thynges, the one is earthlye, and that is the breade, the other is heauenlye, as Christes bodye. And lykeas the veritye is kept in the toneparte (that is to wete, as touchyng Christes bodye) euen so muste the veritye be kepte in the other parte also (that is to wete, as touchyng the breade).

And he addeth by a similitude, or comparison. And so our bodyes (sayth he) receyuynge the sacramente of thankes geuynge, are nowe no longer subiecte to corruption.

Tertullian

Tertullian in the fyrste booke agaynste Marcion sayth, that God dyd not caste awaye the breade (beynge Goddes creature) for as much as with that bread Christ represēted hys body, & in the fourth boke agaynste the same. Marcion, he sayeth, When Christ had taken bread, and had deuided it amonge hys disciples, he made that breade hys bodye, by sayinge: **Thys is my bodye**, That is to saye, the fygure of my bodye, but it shoulde not be a figure of hys bodye, vnlesse the body hadde bene a verye true body, in dede.

Origen

Origen vpon the boke of Numeri in the. xvi. homilie we are said, ỹ we do not onely drinke Christes bloud,

whan

whan it is ministred vnto vs in the ordinarye geuing of the Sacramentes: but also whan we receiue his woordes. Which self same thing also Hierome wrote in one place, vpon the third chapitur of Ecclesiastes. The same Origen also vpon the. xxvi. Chapitur of Matthew, hath these woordes: *Panis iste, quem deus verbum Corpus suum esse fatetur, verbum est nutritorium animarum*: that is to saie, this breade whiche god the woorde (whiche is Christe) dooeth plainelye affirme and saie bee his bodye, is a woorde good and holsome to nourishe oure soules. The same Origen also in the seuenthe homelie vpō the booke of Moses entitled Leuiticus thus speaketh: For euen in the ghospels also there is a litteral sense which killeth, and not in the olde testamēt onely. For if ye folow the litteral sence in this sentence, **vnles ye eate my fleash. &c.** And in the same boke in ỹ nynth homely: doe not thou staigh nor dwel in the bloude of the fleashe, but learne rather the bloude of the woorde, and heare himselfe sayinge vnto thee, that **this is my bloode whiche is shed forthe for you.** The same Origen agayn vpon the fiftienth chapitur of Matthewe: The breade that is halowed, passeth into the bealie (as touchyng his material parte) and is cast forth into the draught. &c. And within a fewe woordes after he saieth thus. Neither is it the matter or substaunce of the breade, but it is goddes woorde spoken vpon the said breade, whiche profiteth those that eate the same not vnworthely. The same Origen in another place agaynst Celsus in the eight booke: whan we haue geuen thankes for the benefites of God bestowed vpon vs, we eate Celsus.

Cipzian the bzeade whyche was offred.

Cyprian in the syxte Epistle of the fyrste booke to Magno hath these wozdes: The lozde hauyng bread made of manye graynes of wheate ioyned togyther dothe call it hys bodye, and hauynge wyne whyche was troden and pzessed oute of manye clusters of grapes, he calleth it hys blond. And the same Cipzian where he declareth and expouneth the Lozdes pzayer, calleth the Lozdes bodye **bzeade**, And in hys sermon of the Lozdes supper he sayeth, that we dooe not whette oz sharpen oure tethe, but sayeth, that wee bzeake oz eate the bzeade onelye wyth a pure faith. The same Cipziã in a sermon which he entitleth *de chrismate* that is, of the Chzisme, sayeth plainely that Sacramentes haue the names of those thynges, whyche thynges they syguifye. Whych two poyntes (of callynge it bzeade, and of eatynge it with sincere fayth onely) it semeth that Austen dyd bozow and take of hym, the laste thynge Austen hath in hys epistle to Bonface and the other thing, whan he sayd

Quid paras dentem, aut ventrem? Crede, et manducasti.

That is to saye, why dost thou make readye thy toth oz thy bealye: beleue thou, and thou hast eaten it. And these wozdes are in the fyfte and twentye treatyse vpon John. But the same Cipziã, in hys thyzde epistle of the seconde boke, to Cecilius sayth: that the bloude of Chziste is shewed oz sette fozthe in the wyne. And agaynste those menne whyche were called *Aquarii*, he holdeth that the bloude of Chziste can not appeare to be pzesente in the cuppe oz chalyce, if the wyne cease to be there: whyche thynge shoulde so come to passe, by the transubstantiation whyche these men do put.

And

And in hys sermon vpon the Lordes supper: he wryteth that the sygnes be chaunged into Christes body, but yet in such wyse, that he taketh hys similitude of Christ him selfe, in whom the humanitie or humaine nature appeared, & the godhead was not to be sene, but was inuisible. By whyche similitude ye see, that he meaneth, that lyke as two natures remayned in Christe, so also in thys Sacramente two natures be reserued.

Also Cyprian in the thyrde epistle of the second boke hath these wordes: After such sorte as neyther floure or meale alone, or water alone can be Christes body, vnlesse both thynges be ioygned, & coupled together and made into one whole masse or lumpe, by kuyttynge it together into one breade or loafe, wyth the whyche selfe same breade beynge nowe putte to the vse of a Sacrament, our people is playuelye shewed and declared to be a people ioygned together in one.

Athanasius also declarynge these wordes of Christ. Athanasius

If any man speake a worde agaynst the sonne of man, it shall be forgeuen hym, but he whyche speaketh agaynst the holy ghost, shal neuer haue it pardened or forgeuē him in thys world, nor in the world to come, wryteth in thys maner. And howe greate a body shouldit be to bryng to passe that al the world shoulde eate and fede thereof. But he bryngeth in afterwardes, that the matter shuld be vnderstāded spiritually, and that Christe in that place therefore made mention and spake of his ascension against the Capernaites.

Basilius. Basilius in his boke entitled *Liturgia* calleth the bread ἀντίτυπον Corpus Christi the exaumple or paterne or counterpaine of Christes body. And this he sayeth to bee after the wordes of consecration are once paste.

Dionisius. Dionisius in his worke entitled *de hierarchia Ecclesiastica*, in the thyrd chapitur sayeth: The bishop openeth the bread which was couered and vnderuided, and cutteth it in pieces.

Ambrose. Ambrose declaryng the first epistle to the Corinthias, saieth: Sith the entente of the matter is, that this thing bee dooen for a memorial and remembraunce of Christe and of Christes death: we in eatiung and drinkyng the Sacramente dooe signifye the fleashe and bloude of Christe, which wer offred on the Crosse. And the same man about the same place, saieth, that we drynke of Christes mysticall cuppe for a figure of Christes bloud. And in the fourthe chapitur of the fourth boke entitled *de sacramentis*, that is to saie, of the sacramentes, where he putteth the chaunge of the signes, he treateth also of our chaungynge into Christe, and yet is there not anye transubstanciation layed to bee in suche as receiue the Sacrament. And the same man in the same foweerth booke of the Sacramentes, and the fourth chapitur, saieth: leat vs therefore make this by good reason, how that thing whiche is nowe bread may be Christes body by consecration of certain wordes pronounced ouer it. And not many lines after, he saieth: If so great a strength and vertue bee in the wordes of the lorde, that thynges begynne to be that thei were not afore: how much more than can he worke and bryng to passe, that those thinges maye still remayne the same that they were before, and yet

maye

maye bechaunged into an other thynge too.

Hierome vpon Mathewe sayeth playnlye, that the bodye and bloude of Christe is represented by the breade, and by the wyne. Hierome.

Chrisostome vpon the second epistle to the Corhinthians sayeth: that not onely that thyng is Christes bodye whych is sette before the Christians at the lordes table: but also that the poore folcke are hys bodye, to whome we are bounde to shewe and to minister the workes of charitye. For euen the same Christe whyche sayde, **Thys is my bodye**, sayde also by his worde, that he was in nede and necessitie whan poore folcke lacked: and that he had kyndenes and benefyte shewed to hym selfe, whan they receyued our almesdedes. The same Chrisostome in the eleuenth homelie vpon Mathewe, in the worke whyche is intituled, Imperfectum sayeth thus. It is not christes bodye and christes bloude, whyche is contayned in the holye vessels, Sed misterium corporis et sanguinis Christi, that is to say, **But it is the mistery of Christes body, & bloude.** The same Chrisostome in the .xxvii. homelie vpon the eleuenth chapitur of the second epistle to the Corinthyans. For as christe bothe in the breade, and also in the cuppe sayde. **Do ye thys in remembraunce of me, as often as ye shal eate of thys bread, and drynke of thys cuppe. &c.** The same vpon the .xxii. psalme. **Thou hast prepared an eatynge table in my syght**, that he might shew forth daily to vs in the sacramēt bread and wyne accordynge to the order or fashyon vsed of Chrisostom

Melchisedek for a similitude, of christes body & blud.

Emisenus And *Emisenus* whome they cite or alledge oute of the canon lawe, in the title, *De consecratione* and in the seconde distinction, where he semeth to putte a chaunge of the symboles or sygnes, and matter of the Sacramente, euen the same manne maketh mention of oure chaungynge into christe.

Austen. *Austen* hathe manye testimonies of thys mattier fyrst vpon the. lxxxix. psalme. Ye shal not eate this body which you see with your eye, neither shal ye drinke the same very blud, whych the Jewes wil shede forth vpon the crosse. But the thinge which I speake vnto you is a mysterie, and an highe secrete poynte, whiche if it be spirituallye vnderstanded, shall quicken you to life. Also in the thyrde booke, de trinitate, *Panis ad hoc factus in sacramento accipiendo consumitur.* that is to saye, the breade whyche was made for this purpose, is cõsumed awaye, whan the sacrament is receyued. Neither is there anye tytle or reason, why Fysher late bishope of Rochester shuld so haue gone aboute to racke thys sentence, and to apply it to the shewe breades of the olde lawe, whyche were called, *Panes prepositionis*. For we haue before this declared and by diuerse reasons proued, that hys declaration doth not, ne canne bee agreable to serue for that matter. Firste bicause that if thou folowe the easye and plaine sence of the wordes, and that sence of the letter, whiche offereth it selfe, and commeth to thy minde at the fyrste syght or readinge: thou shalte see plainelye, that Austen there speaketh of *Eucharistia*, whyche is thys Sacramente of thankes geuynge, as is afore sayde. And it is a worde muche vsed to signifye the Sacramente of

Christes

Chriſtes bodye.&c.

And Eraſmus in the worckes of Auſten whiche he corrected, and ſette forthe of newe, when he commeth to the wordes aboue cited, hath for a note in the margente of the booke directlye agaynſte the ſayde clauſe ſette thys worde, Euchariſtia. to ſignifye that the ſayde clauſe is mente, of thys Sacramente of Chriſtes bodye and bloude. Eraſmus

Moreouer the ſayde Auſten a litle after, in the ſame Chapitur, and whyle he yet treateth vppon the ſame matter, dothe ſo plainly make mention of Euchariſtia, that the verye aduerſarie canne not denye it, nor ſaye againſte it. And he hadde wrytten of the ſame Euchariſtia, before in the fourthe chapitur of the ſelfe ſame boke: whan he beganne to treate of the ſame matter. ye maye adde to thys alſo, that the word Sacramēt is of purpoſe expreſſlie mente, and playnelye named in theſe wordes of Auſten whych we haue now in hād. For yf he woulde thys worde Sacramente to be taken cōmunely, it myght euen as well in euery behalfe haue bene applyed to thoſe other thynges which Auſten in that place had rehearſed before, (as for example to the braſen ſerpente, and to the ſtone that was erected vp by Jacob) as it myghte be applied or referred to the loues of propoſitiō, or the ſhewe breades afore mentioned.

But Auſten whan he ſpake and treated of thoſe other thynges, dyd not make any expreſſe mention of thys worde Sacramente, whyche worde afterward in thys clauſe, he woulde in no wiſe leaue oute, becauſe he woulde vs to vnderſtande hym directlye to ſpeake of Euchariſtia,

Fynallye, to cõclude the very wordes of Austen are these: The bread whiche was made for this purpose is consumed in receyuynge of the sacramente, or whan the Sacramente is receyued, whyche thynge doeth in no wyse agree, nor can not be applyed to the shewe breades of the olde Testamente. For the lawes of the shewe bread were not made to any such vse or ende that they shoulde be eaten, but that they beynge sette vpon a table, shoulde remayne there before the Lorde, and so continue from tyme to tyme in that place, for the whyche cause they were called in the Hebrue tonge. Panim. Panim

Afterwardes by a lyttle chaunce (as ye woulde say) and of an other occation it came to passe, that they were eaten, for thys cause doubteles, to auoyde lest they shoulde putrefye before the Lorde. And for that cause, were they chaunged weakelye. And whan they were once offered, & dedicated to God, he would haue thys honoure geuen to theim, that they shoulde be eaten of the priestes. But the breade of oure sacramente of *Eucharistia*, is made verily for this onely purpose and ende, that it shoulde be eaten and spent in receyuinge of the sacramente. And to the argumentes that I haue alreadie made, I adde and ioygne thys one more also, whiche is of more force.

For saynte Austen speaketh by the presente tense, and sayeth, it is spente, and not, it was spente, whych oughte to haue bene sayde, if he hadde spoken of the fygure and ceremonye of the olde Testamente. In the nineteenth chapitur of hys boke entitled, *De fide*, that is to saye, of fayeth, to one Peter, he callethe it the Sacramente of bread and wyne.

He

he doeth enstructe the sayd Peter in the feithe, of the memorie of Christ, & of his death euē at large: but yet of this transubstanciacion, the whiche these men doe now at this daie so earnestly harpe vpon, and labour to bring in, he speaketh not so muche as one worde.

In the twentieth booke against Faustus, and the one & twentieth chapitur, he declareth that the fleasche and bloude of Christ was promised to vs in the olde testament vnder the similitude of the sacrifices, and geuen to vs in dede vpon the crosse, and in the sacramentes to bee celebrated vnder a remēbrauce or memorial of hym. And in the fyue and twentieth chapitur of the one and twentieth booke *de ciuitate dei*, he plainely affirmeth that the wicked and vngodlye sorte dooe not eate the veray thing of the sacrament, that is to saye, the body of Christe. For that man (sayeth he) oughte not to be thought to eate the bodye of Christe whiche is not in the bodye of Christe, and in whome Christe dooeth not dwell, nor he in Christe. And in the twentieth treactise vpon Jhon, he hath euen the like saying And in the thirtieth treactise, he sayeth that the bodye of Christe is in one certain place in heauen, but the veritie of it to be spreade abroade in euerie place. Whiche thing he sayth for this consideracion, because the truth is a spirituall thing, and is continually euermore with the feithfull. And they that dooe receiue the communion, whersoeuer they bee, dooe confesse Christ, and beleue that he had a true bodye and not a counterfaicte or a phantastical body, as the Heritikes dyd suppose.

In the booke against Adimantus one of the Manychies secte in the twelfth chapitur, he writeth in this manner: The Lorde dyd not doubte to saye, this is my

my body, whereas yet he gaue them but the signe of his body. Neither is it of any force yt one would saye, he gaue them bothe the signe and the thyng. For Austen had no respecte hereunto, but his mynde was to declare, that it was a figurate speache, and lyke to the other which he allegethe out of the Deuterenomi. **Bloud is the soule or life.** The Lorde (sayeth he) therfore dyd not doubte, because we are some what bolde in vsyng some tropes, that is to saye, such maniers of speakyng as sometimes the scripture doth vse. In the thyrde booke *de doctrina Christiana*, that is to saye, of christian doctrine, and the sixth chapitur, he doeth teache vs that this saying in the sixthe of John is figurate, **Except ye eate the fleasche of the sonne of man. &c.** For (saieth he) here semeth an haynous thyng to bee commaunded. For it is a thyng more horrible and odious to eate the fleasche of man, than to kylle hym: and to drincke his bloud, than to shedeit Therefore (saieth he) it is a figure geuing vs enstruction that we swetelye and profitablye haue in memorie that the fleasche of Christ was crucifyed & wounded for vs. In his epistle to Boniface he declareth moste playnly, that the Sacramentes beare the name of those thynges whereof thei be sacramentes. And he expresseth by name that the sacramente of the body of Christe is the bodye of Christe after a sorte: and he sayeth a litell after, that the Sacramente of the bloud of Christe, is the bloude of Christe. And al this dyd Austen write that he might proue baptisme to be the sacrament of feith, and that therefore it maye bee sayed, that it is feith: that children baptised haue feith because thei receiue that a sacrament.

Here is partly touched the place that is in the seconde booke against the aduersitie of the lawe and prophetes in the ninthe chapitur.

And

And leste any man shoulde saye, ỹ they be signes of a thing which present in veray substaunce (as these men terme it) leat vs diligently weygh the similitudes that are wrought in of this father & auncient doctour whō we haue now alleged. Which is (sayth Austen) much lyke for an exaumple as whan Easter tyme is nere at hande, we thus saie: To moro we shall be the Lordes passiō: or, ỹ next day after to moro we shal ỹ lordes pas siō be. And on ỹ sunday beyng Eastur daye, we saye: Christ hath this daye arisen agayne frō death to lyke. Wheras yet these thinges be not now present, but were doen long agon. And so Austē after these wordes af= firmeth ỹ the baptisme of ỹ litel chyldrē is feyth, which feith neuertheles ỹ chyldrē haue not presently: Yea & ferthermore ỹ same Austen (as it appereth in ỹ second distinction, in ỹ chapitur ỹ beginneth, interrogo uos, ỹ is, I aske of you) sayeth, ỹ it is an offense of equal and of lyke negligence to suffre ỹ word of god which is prea= ched to skyp out of our myndes, and to leat parte of ỹ sacramentes fall vnto the yearth. But yf we graunte this transubstanciation, thā wer this thinge not so a= greable. For it semeth a ferre more vnmete thing that the veray body of Christ should fal vnto the yearth or to be troden on, thā to heare any part of holy scripture negligētly, ferthermore vpō the third psalme he saith, that Christ had Judas w him at this feaste whan he deliuered ỹ figure of his body. They be wōt to saye, ỹ the body of Christe couered vnder the accidētes in this sacrament is a fygure or signe of himselfe, euen as he hanged on ỹ crosse a dead bodye without life & bloud: And ỹ the bloud which is hidden vnder ỹ accidētes of wyne, is the figure and signe of his bloude shedde on the aulter of the crosse.

But

But what is he that cannot see and perceiue all this same, to bee these mennes fond and vaine imaginacions? For the signe and figure ought to bee more sensible and more easie to perceiue, and to be better knowen then the thyng whiche is signifyed by it. And therefore the master of the sentences defineth a sacramente after Austens opinion in this maner: A Sacramente (saieth he) is a visible signe of an vnuisible grace. But the bodye of Christe hidden vnder the accidentes (as these mennes doctrine teacheth) is as vnknowen as that whiche did hange on the crosse. Yea (and if a man maye saye the trueth) more vnknowen too, and more obscure or darke to perceiue, than is that whiche is signifyed whiche thinges are muche ageynste the nature bothe of a signe and of a figure. For the bodye of Christ (as it hanged on the crosse) is more easie to bee knowen and comprehended in a mannes myude, then as it is of these men placed in the sacramente.

Leo bishop of Rome.

Leo the Bysshoppe of Rome in his Epistle to the cleargi and people of Constantinople wryteth that this distribution is mystycall, and that it is a spirituall norishment and heauenly vertue that we here receiue, to the ende that we maye be altered and transfourmed or chaunged into the fleashe of Christe, who for our sakes tooke oure fleashe vpon hym.

Cirillus.

Cirillus in the fowerth booke and the fowerteuthe chapitur vpon Jhon saieth thus: And so to his disciples whiche did beleue he gaue pieces of bread saying: take ye. &c. the same doctoure in his Epistle to one Calosirius sayeth: Therefore it became him after a sort

to be

to be ioyned to our bodyes by hys holye fleashe and precionse bloude the whyche we receyue in thelyueiye blessynge in breade and wyne.

And now wyl we bryng forth Theodozitus whe was bysshop of Cyze, and lyued in Cyrilles tyme, & was in the counsell kept at Ephesus, and Calcedonie and was estemed for a man of excellent learnyng, and a man of wonderfull eloquence. And where as in the counsell holden at Ephesus, there be fell a variaunce betwixte Iohn the Patriarke of Antioche, and Cyrill the Bysshop of Alexandzia.

Thys Theodozitus semed to leane to ỹ Patriarke of Antioche: but that variaunce was taken vp and pacified, and set at an ende, euen in that counsell. And then afterwarde at the counsell of Calcedonie, the sayde Theodozitus was ackno wledged, and demed a man singulerly well learned, and an holy membze of Christes churche. Yea, and in the bookes whyche he wzote, he dothe of sette purpose resiste Nestozius and wziteth agaynste him by name, The boke was pzinted at Rome.

Nestorius an heritike.

And the Papistes for as much as they haue espied that he is moste playnelye agaynste transubstanciation, they haue excused him two waies. Fyrste that the churche had not as yet in his time determined this matter, as thoughe we did searche what the Pope wyth hys Cardinals haue decreed, either at Constaunce oz in the counsell where Beringarius was condempned, and not rather, what was bothe preached and taught & also beleued in the olde church. Secondelye they excuse Theodozitus, and saye, that in wziting against the heritikes whan he traicted of mysteries, he

leaned somewhat to muche the other waye agaynste transubstantiation, to hys intent and purpose, that hys aduersaries mighte the better, and the more effectuallye be confuted.

But howe trifllynge an excuse thys is, it maye very well appeare, of the whole sequell of thys wryters processe in hys wrytynge, where as one maye see, not the scape of a word or twaine, but the whole argumente and pythe of the mattier to be sette, and to be taken oute of the nature of a Sacramente, so that if ye mengle transubstanciation therewyth all, the matter canne be broughte to no conclusion on hys parte, but contrary wyse the heritykes should wynne the whole victorye.

They alledge furthermore that he speaketh sumetime verye honourablye, and reuerentelye of the sacramente in thys same boke.

But if ye loke it all thorowoute, he neuer speaketh so honourablye, or so reuerentelye of it, that he is anye thyng agaynste thys sentente whiche we do here holde.

Hys boke is a disputation agaynst suche persons as denye that Christe had a true bodye, and do saye that hys bodye in the tyme of hys ascention was all together chaunged into a diuine nature.

Firste he bringeth in for his purpose, the prophecy of the auncient Patriarke Jacob, out of the .xlix. Chapter of Genesis, to the ende that he might therby make him selfe awaye to bringe his argumentes oute of the sacramentes. And his wordes ben these.

But for the better and more plainer declaration of

the

the matter. I the translatour haue thought neceſſarie to admoniſh the good chriſtian reader, to vnderſtand & to note ỳ the purpoſe of Theodoritus is, to proue that the body of Chriſt (as it is nowe in heauen raignynge in the glorye of hys father) is hys verye true, and naturall bodye, and the ſame bodye whyche he hadde whan he was conuerſaunte here on earth in hys manhoode, and that the ſame bodye remaynethe euen ſtyll, and euer ſhall do, in the ſame his verye true nature of manhoode, that it than hadde, and is not chaunged into the nature and ſubſtaunce of hys godheade.

For euen at thoſe dayes ſome heritiques did begynne to deuiſe and to write of Chriſte, that after hys reſurrection and aſcention, hys manhoode was nowe chaungedinto his godhead, and was no longer a naturall bodye, ſo that he was not nowe both god & man (ſayde they) but God onelye, for as muche as by ryſynge frome deathe to lyfe, and by aſcending into heauen he hadde ouercomed al corruptebilitie, and hadde caſt of al earthlineſſe of hys natural body, and of his manhoode.

And the wordes are written in Theodoritus in maner and forme of a dialoge betwene a good Chriſtian mã, beyng of right opiniõs in matters of religiõ whõ we ſhal here at thys tyme cal by the name of Orthodoxus, as the auctoure doeth, and a Compaignion of hys beynge as it were an Heritique or miſcreaunte whome wee ſhall here for thys preſente call by the name of Aduerſaries to the trueth) and thus do they talke togyther.

Theodoritus as hereafter folowth., he washed hys stole in wyne, and hys garmente in the bloude of the grape. Ortho. Doest thou know that God called bread his own body. Ad. Yea I know it very wel. Ortho. Dost thou know also that in an other place a gaine he called his body, wheat, corne? Aduer. Yea, I knowe that too, euen verye well. For I haue heard that he sayde. The houre is come that the sonne of man muste be glorified. And except the wheate corne being caste downe into the earth do there dye, it remayneth it selfe alone, but if it dye, it bringeth forth muche frute. Ortho. Truly in the very geuing and deliuerynge of the mysteries, he called the breade hys body, and the cup he called hys bloud. Aduer. In dede so did he name it. Ortho. But euen a body after nature too, that is to saye: hys owne bodye & his bloude, might it haue bene so called. Aduer. It is a playne matter to graunte. Ortho. Yea and truly our sauiour hym selfe chaunged the names, and gaue to hys bodye the name of the sygne, and to the sygne, the name of hys bodye.

And in the same maner whan he hadde called him selfe a vyne, he called the verye sygne by the name of hys bloude. Aduersa. In dede that worde hath thou spoken verye truly. And I woulde fayne learne the cause too, whye he so chaunged the names. Ortho. That is an open marke to knowe vnto all suche as are entred to be partakers of oure holy sacramentes. For his wyll was that suche as wer partakers of the heauen

heauenly mysteries, should not haue respect to the nature of the thynges whiche they see: but that by the chaungyng of the names they should beleue the alteracion whiche is made through grace. For the same Christe whiche called his naturall bodye a **wheate corne** and **breade**, & also named himself a **vyne**: the selfe same Christ honoured the visible thynges with the name of his bodye and blonde: not chaungyng the nature of the thynges, but geuyng grace vnto the nature of them.

Aduers. In dede the mysticall thynges wer mystically spoken. And now hath it been of thee clerely expounded and opened, that is not knowen to all folkes.

Orthodox. Forasmuche therfore as he openly protesteth the Lordes bodye to be called of the Patriarche Jacob in the olde testamente both **a stoole** and **a garmente** and we are now entred into a talke of the heauenly mysteries: Tell me plainly and truely, whereof thynkest thou that same most holy meate to be a signe and a figure: whether of the verai godhead of Christe our Lorde, or els rather of his body and blond? *Aduer.* Truly of these same verai thynges, that they haue taken the names of. *Orth.* of his bodye and blonde is it thou that thou saiest. *Aduer.* yea euen so doe I saye. *Orth.* Thou hast saied euen truely. For the Lorde whan he tooke the figure in his hande, sayed not: **This is my godheade**: but, **this is my bodye**. And again: **This is my blond**. And in another place: **But the breade whiche I shall geue, is my flesshe, whiche I wyll geue**

for the life of the world. Aduer. Indede all this is veray true. For they be the lordes wordes. Ortho. Indeede, if it be all true, than the Lorde had verely a body. Aduer. But I saye, that he is without a body. Ortho. But thou confessest alreadie, and canste not denye that a body he had.

Now the wordes of the same Theodoritus, out of his second dialogue. Aduer. Truelye it behoueth vs to vse all meanes & wayes possible, that we maye atteyne to the veritee and trueth of thynges, but moste specially in the doctrines and opinions of diuinitie now propouned and put forthe at this presente to talke of. Ortho. Tell me than, those same mystical signes whiche are offred vnto god by the holye ministers, of what thinges are thei the signes? Aduer. Of the Lordes bodye and bloud. Ortho. Of his veraye true and reall body, or not real? Aduersari. Of his true and reall bodye. Orthodorus. Veraye well saied: For anye counterpaine muste needes bee the true counterpaine of the thyng that it shall resemble. For the pinctures doe counterfayet and resemble nature, and doe peincte the ymages, and lykenesses of suche thynges, as are naturall and visible thinges in dede. Auersari. Ye true it is that thou sayest. Ortho. Nowe than, if those holy and godly mysteris bee paternes of a body that is a true body in dede: than is the bodye euen nowe at this present the verale bodye of oure Lorde. And yet is not his bodye chaunged into the nature of his Godheade, but it is replete & fylled with the glorie of his Godhead. Aduer. Thou hast in veraye good season moued this present talke of

these

these heauenly mysteries. For out of the same will I shewe vnto thee the chaungyng of the Lordes bodye into another nature. Aunswer thou therfore vnto my questions, that I shall put forth vnto thee. Orthod. I wyll aunswere vnto theim. Aduersari. That same gifte that is offred vp, what dooest thou call it before the inuocacion that the priest or minister maketh. Ortho. It behoueth not vs herein to speake opēly in playn termes. For it is veray lykely that some there be here present, whiche are not as yet entred and instructed in the profession of Christianitie. Aduersa. Well than, leat thine aunswere bee mystical and couertly sette foorth as it wet in a riddle. Orthodoxus. Than I saye, it is, an eatable thynge made of suche kynde of sede or graine. Aduersa. And the other figure, by what name dooe we call it. Ortho. This name is a common name also, signifying a kynde of cuppe to drynke of. Aduersari. And after the halowyng of it by what name dooest thou calle these thynges. Orthodoxus. The bodye of Christe and the bloude of Christe. Aduersari. And dooest thou beleue thy selfe to receiue the body and bloud of Christe. Orthodox. Yea truely I beleue it. Aduersari. Than lyke as the signes of the Lordes bodye and bloude, are in dede one kynde of thynges before the inuocacion of the Priest or Minister, and after the inuocacion the same signes are chaunged, and are made another kynde of thynges: euen so the Lordes bodye too is after his assumption into heauen chaunged into the substaunce of his mere godhead. Orthodoxus. Loe, thou arte nowe caught in the same nette, whiche thou haddeste sette to catche me in.

Note here that the sig nes doe not leue ne cast away nor lese their own proper nature.

For those same mystical signes doe not depart away out of their owne proper nature after the halowinge of the. For they remaine stylle in their former substance, and their former shape, and their former kinde, and are euen as well seen and felt, as they were afore. But the thinges that are doone are vnderstanded, and are beleued, and are worshipped, euen as though they were in verye deede the thinges that are beleued. Therfore compare nowe the ymage or firste paterne with the counterpayne, and thou shalt see the similitude. For the figure muste of necessitie bee agreable and answerable to the truethe. For the selfe same bodye hath verayly his owne former kynde, his owne former shape, his owne former circumscription (that is to saye, occupying of a rome and place accordyng to his quantitee if it were so requisite,) and (to speake plainly without any subtilties) euen the very same corporall and bodely substaunce that it had before. But from the tyme of his resurrection foorthwarde it became immortall, and had ouercomed all corruptibilitee and was iudged worthie to bee placed in the seate of glorie whiche is on the right hande of God, and worshipped of all creatures, as beyng the verye naturall bodye of our Lorde. Auer. Yet neuertheless that same mysticall signe that we treate of dooeth chaunge the former name that it was called by. For it is not afterwarde called by the same name that it was called by afore, but it is called the bodye. &c.

The truethe therfore and the thing selfe, of whiche this is the counterpayne ought no more to becalled God and no more to becalled a bodye. Ortho. Thou semest now to me a man that knoweth litell. For it is not

called

called the bodye onely, but also the breade of life. For so dyd the lorde himselfe call it. Yea and thissame body wecall a diuine or heauenly body, and a body that geueth lyfe, and our maisters body and the lordes bodye, teachynge, that it is not a common body of any man indifferently without any choyce, but the body of our Lorde Jesus Christe beeyng both God and man, for Jesus Christe yesterday, and this daye is one & the same without any chaunge now and for euer and euer. &c.

It is in the Greke ζωοποιὸν, that is to sai geuing lyfe, which in the latin he calleth viuificū that maketh aliue, o. that maketh liue lyfe.

Chrisostome in his epistle to one Cesarius a manne than hadde geuen hym selfe to a solitarie lyfe, wrytten in the tyme of his seconde banishemente ageynste *Appollinarius* and others whiche made no distinction betwixt the godhead and the humanitee or manhood in Christ, and his Epistle is to bee had in the Library at Florence al though it be not printed, (Christ saieth he) is both god and man, God for his impassibilitee and man for his passion, one sonne, and one Lorde the veray selfe same without doubte that hath one power & one dominion of the two natures ioyned together, although thei be not consubstancial that is to saye of one substaunce but so ioyned together that euerie of them beyng seuerall without menglyng doeth still kepe a knolege and a token of his owne proper nature because they be two distincte natures and vnconfounded, for lyke as before ȳ breade is sanctifyed wecall it breade, but whan the diuine grace hath sanctified it, the priest beeyng minister

Chrisostome

it is deliuered from the name of bread and is coupted worthy the name of the Lordes bodye although the nature of bread hath styl remained in it and it is called not two bodies but one body of the sonne: in lykewise this diuine constitution, the nature of the bodye adioyned the two bothe together make on sonne, and one persone.

Delechius. Hesechius in the twentieth booke vpon the eighte chapitur of Leuitici commaundyng fleashe (sayth he) for this cause to be eaten with breade, that we might vnderstande that he meaned that mysterie, whiche is bothe breade and fleashe.

Gelasius. Gelasius ageynst Enticbetes wryteth that the substaunce and nature of breade and wyne doeth not ceasse to bee in the sacrament of the Lordes supper called Eucharistia and he maketh a comparison of this sacramente with Christe, in whome remayneth the diuine and humain nature both the natures beyng hole and perfect, as in this Sacrament do remaine the nature of breade and the bodye of Christe.

Gregorius. Gregorie in his registre sayeth, as well whan we receyue vnleauened breade as leauened, we bee made one body of the Lorde our Sauiour.

Bertram. Bartram in his booke of the bodye and blonde of the Lorde sayeth of the nature of the signes: Looke what they wer as concernyng the substaunce of the creatures before the consecration, the same they continue also afterwardes.

Bernarde. Bernarde in his sermon of the supper of the Lord, doeth make a manifeste similitude of a ringe, whereby a manne doeth receyue either the promesse of Ma-

trimony

trimonie, or the possession of any dignitie, as it is vsed in makyng of Bysshoppes, where as the ryng or croasier staffe, or Rotchet, be signes or tokens of the thinges whiche are geuen or graunted, and yet they bee no bayne signes, for thei do moste surely bringe with them the thynges that they signifie, the whiche same thynge also he declareth to be dooen in the Sacramentes.

Nowe muste we answere to the argumentes of these menne, wherewith thei goe aboute to proue their transubstantiation. And as concernyng the first, we answere, that Christ did promisse vs his fleashe or his bodye and bloude, to be our meate and dryncke and that in the sixth Chapitur of Jhon, whiche thing he dooeth as ofte as we dooe trueiye beleue that he dyed for vs, he dyd also perfourme the same, whan at his laste Supper he ordeyned this Sacramente, for he toygned the sygnes to that spirituall eatyng. But they dyd most chiefelye and principally laye agaynste vs this sentence. **This is my bodye**, aboute the veritie of whiche sayinge is nowe all oure controuersie, but all oure contencion consisteth in this onelye poynte, howe and in what maniter it is his bodye for bothe partes, that is to weete, as well oure aduersaries as we dooe holde that it is a true proposicion or sentence. And all oure contencion and strieke is onelye aboute the sense or meanynge of it.

Thei saye, it is a playne sentence: & we on the other syde put them in remembraunce of that whiche Augustine teacheth in his booke entitled de doctrina Christia-

na, that is, of Christiã doctrine. Where he saieth, that one place must not be so expouned, that it be contrarie to manye other, but rather so as it agree with manye others.

Neither muste we euermore allege the plainenes of the sentence, and stande altogether vpon the woordes, for than, where it is sayed: **Leate vs make man after our Image and lykenesse.**

Anthropomorphitae. A kinde of heritiques that affirmed god to haue a bodely substaũce or beeing, & shape as we haue.

The heritiques named Anthropomorphita, do by & by aryse, and make an argumente, that God hathe a bodye, and a soule, and other membres as we se to be in mans bodye. Thou sayest in thys behalfe, that this similitude or lykenes of mã to God, the image of god muste be referred to the mynd or soule of man, wherby man hath rule ouer all other Creatures lyke vnto God, but the sayde heritiques wyll saye againe, that these thynges are there in playne woordes wrytten of manye, and that thou doest in vayne go about to applye that whyche is written of the whole man, to the one parte onelye, that is to wyte to the soule or mynd. Thou alledgeste agayne, that God is a spirite, and that a spirite hath no flesche & bones, and so thou gatherest the sence of thys one place once of other places of scripture.

Some sentẽce in scripture whiche seme moste playne in woordes. muste not alwayes be vnderstãded without sõe interpretacion.

In lyke maner the Arians sayde that they hadde the playne and cleare sence of thys place of scripture. **My father is greater then I**, Thou dost applye this saying onely to the humayne nature of Christ bycause that in other places of the scripture the godheade of Christe is declared and playnelye taught, as

in the fyrste chapter of John, & in the ninthe chapter of the epistle to the Romains, and in the fyrst Chapter of the first epistle of sainte John.

Also Christ sayeth, He that hath no swerd let hym bye him one, in whyche wordes it semeth that he prouoketh men to auengemente. But if ye haue an eye to other places, ye shall see that it is figuratelye spoken. Saincte Paule hath this sayinge: Pray ye without intercession or ceassing And anone ther started vp a kynde of heritiques called Euchite, whyche thought that we ought to vse continual prayers, neuer ceasyng to murmure, then wher as yet it is sayde in an other place. He that hath not care of them that belonge to hym, specially of such as be of hys houshold, hath renounced the fayth, & is worsse then an infidell.

In expouning of one place, an eie must be had vnto other places of scripture.

Euchitae a kinde of heritiques cōcerninge prayer.

And againe, Let al thinges be done in ordre & in an other place: he ẏ laboureth not, let him not eate. Also a certeine secte of Heretiques named Chiliastae that is to say, a certaine secte that taught how Christ should reigne a thousand yeares. This secte thought that they had the moste euident word of god that coulde bee for theyr opinion in the Reuelacion of Jhon in the twentieth chapitue, of these thousande yeares in the whiche Christe should reigne with his. And the Sabelliās did hold ẏ there was no difference of personnes betwene the father and the soonne, and that same thei did of this place, I and the father

Chiliastae a kinde of Heretiques.

Sabellians another sect of Heretiques.

bee one: and also of this place, **Philip he that seeth me, seeth the father also.** And againe: **As I doe remayne in the father so doeth the father remaine in me,** these places they said wer plain places & sayinges of scripture, & that ỹ same made for thẽ. The Ebionites did take Christe to be a creature only, & sayd ỹ this saying: **god my god why hast thou left or forsaken me:** could be none other wise vnderstanded, for God (sayed they) dooeth neuer leaue ne forsake himselfe.

Hebionites an other secte of heretiques.

And of thys sentence written in the sixte of John: **He that eateth my flesh, & drynketh my bloude, shall not dye for euer.** Many sayde that it folowed, that those whych dyd once come lawfullye to the communion, coulde not perysshe for euer.

The whyche errour, sayntе Austen in hys boke entituled, De ciuitate dei, that is of the Cytye of God, doeth clearelye reproue. Also the wordes of the canticles whych are entitled, Cantica canticorum, if ye take thẽ as they sounde in wordes, at the firste appearaunce they are but songes or balladеs of loue, or maryage Songes. We must not therfore alwayes alledge the plainenes of the wordes, & go no further. Christ saith, **He that hath eares to hear, let him hear, and he that readeth, let him vnderstand.**

Neyther is it conuenient by and by, to take the fyrste sence that sheweth or offereth it selfe without regardynge or considerynge and conferryng of other places wyth it. Christe sayde to hys Apostles, **Beware of the leuen of the Phariseis.** The Apostles by and by thoughte that he hadde spoken of

breade, where as Christe spake of theyr doctrine. He sayed also. **Lazarus our frende slepethe.** Here dyd the Apostles slepe also, and sayde. **If he slepe, he shall do well inoughe, & recouer agayne.** where as Christe spake of hys death. The Lorde sayeth in an other place. **Destroye you thys temple, and in three dayes I shall builde it vp agayne.** neyther dyd the Apostles vnderstande that he spake of hys bodye. **He that kepeth my commaundementes shall not dye for euer.** And here also dyd the Jewes thynke that he spake of the bodilye deathe. Nicodemus dyd grosselye vnderstande the newe generation & byrthe that Christe spake of. Neither was the Samaritane woman anye thing lesse deceyued about that matter whyche Christ promised hyr.

The Hebrues also were deceyued whan Christe sayde vnto them. **Abraham did se my dayes, and did reioyce.** Let theim not therefore saye euermore vnto vs, thys scripture is plaine, **This is my body,** for we answere thē, ỹ it is plaine as cōcerning ỹ significatiō of ỹ wordes. But the sence of ỹ wordes is not plaine, as apeareth in such other like sētēces as these. **Christe is a stone, Christe is a lambe, Ye are the bodies of Christe, wee (though we be many) ar one bread, & one body,** All these be the wordes of god, & we may saye of theym, that they be playne, and that they be euident, and yet none of thē al proueth transubstātiatiō.

Wherefore

Wherefore there is no cause, why the plainnes of the wordes shoulde so muche be alleged. We muste of other places of scripture, and of the circumstaunces wel consider what is in thys mattier mente and intended.

We wyl therfore expoune this proposition, somwhat depelye repetynge the matter from the bottome God was wyllynge to drawe man vnto hym wyth large and greate promises: as, that he woulde make him happye and blessed.

And bycause he knewe oure beleuynge herte, he woulde that there shoulde be manye benifites of hys shewynge towardes mankind, remayne and appeare in memorie, whereby he might allure and drawe man vnto hym. Wherefore he dyd not onelye giue all creatures vnto man, but also in the tyme of the floude, he deliuered our kinde (whiche hadde full euyll deserued it) from the destruction of the water.

To Abraham he declared hym selfe very fauorable and louinge. To Isaac also, & to Jacob his sonnes sonne, He prospered their stocke whan they were oppressed, he deliuered them, and gaue them a fruitefull contrye to dwell in, and promoted them to the dignitie of kynges and priestes, and yet were they continually men of a harde beliefe, and did not perfectelye thincke that God owed them good wyll. Wherefore for their infidelitie, he cast them oute into diuers captiulties, & agayne manye sondrye tymes he deliuered them.

In conclusion to the entente that there shoulde be no place lefte of doubtinge of hys goodnesse, he gaue them the greateste and highest benefite of al benefites that is to wete, hys sonne takynge on him our flesh, that he shoulde dye on the crosse for oure healthe & salu-

uation, the whiche benefite was suche and so greate, that Paule to the Romaynes, sayeth: **howe hath he not geuē vs al thinges with his sōne:** And than lefte the same so greate and so hyghe a benefite, should any more bee forgotten, his wil and pleasure was, that it should euermore nowe and than bee renewed in this sacrament of thankes geuyng, to thentente that we should continually by faith thinke in our myndes that Christ was geuē by his father to death and that by the beleuyng thereof, we shoulde eate his fleashe and drincke his bloud, whiche thing to thentēt that it might the more effectually bee dooen, the signes of bread and wyne were ioygned vnto it, whiche should more earnestly moue vs then bare woordes alone had been wont to dooe. Therfore whan he saith, **This is my body**, he vnderstoode none other thing, than he promised in the sixthe of John whan he sayed: **I am the bread of life**, he spake of himself as concernyng his body and fleashe deliuered to death, or rather that should afterward be deliuered as plainly appereth by his woordes. Neither ment he, eny other thyng, but that these thinges shoulde be vnto vs breade and meate, wherwith our solles might be comforted and cōfirmed, and by the myndeor solle the body also should be confyrmed, and so consequentlye all the whole man. Christ therfore at his laste supper mēt nor went about nothyng els, but turned and sette the woordes of his former saying: one in anothers place: and lyke as afore he had sayde his bodye and fleashe to be bread, so now placyng the woordes in the contrary order, and shewyng forth the bread, he saieth that

the bread is his body. And whyle he pronoũced these woordes. **This is my body**, it was euẽ as much as if he should haue sayed: My body receiued by feith shall be vnto you in stede of breade, and shall bee lyke as it wer bread, wherewith ye maie be spiritually fed and nourished. Leat therfore the sence and plaine meaning be this: I geue you breade to eate, and in the meane tyme I propoune and set foorthe vnto you my body which shall bee nailed vpon the crosse, that ye maye with feithefull remembraunce and with moste attentiue mynde spiritually eate the same with youre selues: and that, as ye eate breade with your body, so ye maye eate my fleashe with your solle. What canne there bee either more easie or more clere and plaine to vnderstand, then this interpretacion and exposicion, or that maye better agree with the promise whiche oure Lorde Jesus Christ made vnto vs in the sixthe chapitur of Jhon: That if any man shall make any earnest matier, that that same first sayinge of Christe, **I am the liuely bread.** &c. is to be taken and applied to his diuine nature and to his Godheade (as Chrisostome in dede semeth to will it:) Fyrst we saye, that this sence dooeth not veray well agree therwith. For Christ had there entred a talke concernyng the eatyng of his bodye, and in stede of yearthly breade he offred vnto the Capernaites his fleashe to bee eaten: whiche thyng so to bee is euident and plaine euen by the ordre and processe of the woordes, (although he there sayth that the breade was come downe from heauen: For often tymes the thyng that belongeth to his godhead is made common as it were emparted, to his humanitee also. But yf this exposicion of Chrisostom be of

suche

suche pith and effecte with them, leat the same mannes exposicion be of lyke auctoritee with them where he afterwarde auoucheth that same sayinge of Christe: **The breade whiche I shall geue, is my fleashe, whiche I will geue for the lyfe of the worlde.** &c. to apperteyne to this Sacrament of thankes geuyng called Eucharistia. Neyther dooeth Chrisostome alone holde that opinion: but the other expositurs also dooe assente and agree with hym therin. Forasmuche therefore as the Lorde dooeth there saye and affirme breade to bee his fleashe: he dooeth now at his supper testifie the selfe same thynge. For shewyng forth the bread he sayeth: **This is my bodye.** So in bothe places he auoucheth his bodye or his fleashe to bee breade, that is to wete, breade of the solle, and of our substaunce nowe regenerate and borne of newe, whiche breade is to bee spirituallye eaten.

And thus takyng it, there shall bee no conuersion at al of the proposition or sentence, but the same shal in bothe places bee taken one manier of waye. That if we take it all whole together, that is to wete, the breade, and the thynge offred by the breade that is to saye, Christes bodye: than we admitte the figure of Synecdoche, because that thinge is sayed of the whole or of one parte, whiche belongeth to another parte.

What manier of figuate speakyng is conteyned in these woordes, this is my bodye. Sinecdoche

For Synecdoche is, whan that, that belongeth but to a parte of a thynge, is attributed or assigned to the whole: as for an exaumple, if one shoulde saye:

My foote is sore, whan nothyng is sore but his toe or his hele onelye, it were Synecdoche, because that the sorenesse or grieke whiche is in the toe alone, is spoken of the whole foote, or lykewyse if one shoulde saye of a blacke Moorian: this manne is white in the teeth, whereas no parte of the manne is whyte but the teethe onely. &c.

But in case ye refferre the saying to the breade, which dooeth dooeth signifie and offre vnto vs the bodye of Christe to bee eaten: it shall than bee a figurate maner of speakyng called *Metonimia*, which in our manier of speakyng, is whan the name of the thynge that is signifyed, is geuen to the signe, as here whan the name of Christes bodye is geuen to the breade. In this exposicion also takynge it after this sence lacke afore goyng all pointes are light and easye, and playn to vnderstande: all poinctes of vnconueniences are auoyded, and one place of the Scripture is not repugnaunt to another.

Metonimia

The aduersaries ferther alleged, as we haue afore sayed in the fyrst beginning of this worke where we brought al the reasons that the schole men deuise and make for theyr *transubstanciacion*, the aduersaries (I saye) alleged for them, that if place be geuen to tropes, that is to saye, to figurate maniers of speakynge in Scripture: that than the Heretiques wyll peruerte altogether And I on the other syde saye agayn, that excepte we vse tropes and figuratiue maniers of speakyng in scripture: the Heretiques bee sure of the ouer hande, as in those places whiche euen nowe a lytell before we haue cited, it is moste playne and euidente.

Tropes of Scripture. Excepte we vse tropes, we shall not bee hable to resist the heretiques.

For

For the heritiques also on theyr parte, wyll sticke to the propre sence and signification of the wordes, and to that sence, whych at the fyrst choppe offreth it selfe to the reader.

Therefore thys onelye poynte doeth nowe remayne that we shewe suche phrases of speakinge and such figuratiue maners of speakinge, to be much and often vsed in the holye scriptures. Whyche thinge to shewe and to proue will be a lighte mattyer, and an easye.

We reade written, **The sede is the word of God.** And. **The stone was Christe.** &c. Albeit I knowe that many doge make cauillations, and woulde haue it taken that there is no trouth nor figuratiue speaking in thys laste clause, bycause that Paul dyd restraigne thys sayinge, and applied it to a spirituall stone, whyche spirituall stone, they auouch to be Christe trulye, and verilye, and without any trope or figuratiue speakinge at all. Yet neuertheles both Austen and Origen make on our side, which plainely say, that that same external and outward stone, did signifie Christe.

But leste we maye be thought slightly to auoyde that is obiected agaynste vs: we saye, that in case the aduersaries within this sentence afore goinge, take & vnderstande a spirituall stone. Lette them also in thys our matter of the sacrament take and vnderstande the breade a spirituall breade and allegoricall, that is to saye, figurately spoken throughoute in euerye place, that mentioneth it, and then will we graunt vnto the that trulie and verilie, and withoute anye trope or figurate

gurate speakynge at all, it is Christe. More ouer the Lorde sayd, I haue chosen you twelue, and one of you is a deuyl. And yet was not Judas therefore transubstanciated into a deuill.

Concerning circumcision, it is written in the scripture. My couenaunte shall be in your flesche, where as circumcision was not the couenaunt, but only a signe or token of the couenaunte. In the three and thirtieth Chapitur of Genesis, Jacob is reported that he buylded an aultare, whyche aultare he called the mightye God of Israell.

Jacobs aultar, the mighty God of Israell

Moses aultare, the Lord is my banner.

Hieremies citie, God our righteousnes

And Moses in the seuententh Chapitur of Exodus, after the victorie gotten against Amalech, buylded an aultare, and called the name of it. The Lorde is my bannier. And Hieremie the Prophete maketh mention of a Cytye that shoulde be called God our righteousenes. Because that these shoulde afterwardes be monumentes and tokens or markes of those thynges whiche they dyd expresse by those names.

Of John the Baptist, it is written, that he was a candell burnynge, and geuynge lighte, and agayne of the same John. Verily it is Helias, if ye will receyue hym. Christe sayeth of hym selfe. I am the vyne, and the braunches. I am the doze. Of the same Christe: we haue also that he is a stone set for to be the ruine & fall, and also the arisynge agayne of many in Israell.

Joh. v.

Luke. ii.

In the Deuteronomie, it is written: The bloud is the soule. Where as it is but that thyng wher-

by

by the soule is conserued and signified. Judas the brother of Josephe, speakynge of Josephe, and speakynge that he myghte not be slayne, sayd: **Hr is our owne flesshe.** By the whyche phrase of speakynge, the natural knyttyng togyther, and necessitie of bloud and kynred was signifyed.

Saynte Paule sayeth, that we beynge manye are one breade. &c. whyche sayinge it cannot be chosen nor auoyded, but that it muste be vnderstanded to be figuratelye spoken.

And Christe breathed forthe vpon hys disciples, and sayde: **Take ye the holye Ghoste. &c.** yet was not hys breathynge transubstanciated into the holye ghoste.

Genesi.

In the boke of Genesis it is sayd. **My spirite shall not styll dwell in man, bicause hr is flesshe,** And in the fyrste Chapitur of John. **The worde became flesshe. &c.** in whyche place is the plain figure of Synecdoch. For þ whole mā is vnderstanded vnder the name of flesh. And our lord Jesus hāging on the crosse, saide to Mary his mother. **Woman, behold thy sonne.** And to his disciple Jhō **Behold thy mother.** yet were neyther of theim trāsubstanciated, but remained styll the selfe same persons that they were afore: but there was constituted betwene them a newe ordre and degree, a newe referrynge and respecte.

Of Christe it is saide in the scriptures, that he is oure peace, where as he is only the cause of our peace.

Also

Also in an other place. **My wordes are spirite and life.** where as they did but betoken the same, or else were cause of them to the beleuers. John Baptiste sayde of Christ. **Behold the lambe of god** and yet was not his nature chaunged into the nature of a Lambe.

It is reade here and there, in manie places of the holie scriptures, that the Lordes wordes are iudgemente and trueth, and ryghtuousenes, where as these thinges are but signified & expressed in the saide wordes of the Lorde. And this similitude or comparison doeth passinge wel serue and agre to the sacramentes, whych are said to words visible. In the Apocalipes, it is reade. **I am α and ω**, whereby is mente, the firste begynnynge, and the laste ende of all thynges. And Paule speakynge of hys owne gospell which he preached sayeth. **The power of God it is to saluation vnto euery one that beleueth.** Where as it is but onely whereby the power of God declareth it selfe, for the sauinge of men.

Alpha Omega.

And of the preachinge of the crosse he sayeth: that vnto the wicked sorte, it is folishenes, that is to saye: it signifieth vnto suche maner of menne but a folishe thynge, but to the Godly sort, he saith it is the power and wysedome of God, for bicause it sheweth and declareth the saide power and wisedome of God vnto the godlye. And of the lawe of Moses God sayd, that it did put deathe and lyfe, blessinge and curssinge vnto the people of the Hebrewes; which is none other but by the signification and notifyinge of the lawe, the promises and threatenynges of God whiche were

were in them expressed. In the boke of Genesis, the seuen kyne, and the seuen yeares of corne, are saide to be seuen yeres, and that is no more but in signifiynge the same. Gene.xli.

Ahias the Prophete a Silonite gaue vnto Hieroboam ten pieces of a cut or torne cloke, and sayde: that he gaue to Hieroboam the kyngedome of ten of the tribes of Israell. Also in this same very epistle to the Corinthians and the same eleuenth chapitur whyche we nowe traicte of. S. Paule wrote that a woman shoulde haue a power on hyr heade, by the whyche worde power, he signifieth a couerynge, by the whiche couerynge, is signified the power and superiorite of the man ouer the woman. iii.Reg.xi.

And in the seconde epistle to the same Corinthians it is cõtayned, that God made Christe to be synne whiche was nothinge els, but to the likenes of synne and representation of our flesshe. yea, and the ghoste that was offred vp for synne, was called synne. And the prestes were sayde to eate the synnes of the people whyche mente nothinge els but eating the hostes that were slayne and offred vp for the sinnes of the people In the prophet Ezechiel it is written. I will poure forthe cleane water vpon you, & by the water he signifieth the holy ghost. whych selfe same thing we reade of Christ, whan he sayth. Who so drinketh of this water. &c. In whiche place the Euangeliste mencioneth that Christe spake of the holye ghoste whyche they shoulde afterwarde receiue.

Of the Lambe we heare, that it was called *Pascha*, (thoughe some there be that attempte the same to de-

nye) But the playne wordes of ỳ Hebrue doth declare it wherein it is sayd. The sacrifice is Pascha, that is the passeouer. By the sacrifice there can not be vnderstanded anye other thinge, but either the slaine hoste that was offred vp, or els that same verey acte of sacrifisynge the sayde hoste. So we haue the body of Christ expressed, bothe by breade and wine, and also by the acte, as well of eatynge as of drynkinge. And the said Lambe was not the passinge ouer of the Aungel, but onely a monumente and token or signification of hym so passing ouer. Christ sought a place wher he might eat the passeouer with his Apostles, and by the word of passeouer, he vnderstode those meates, & those consecrate or hallowed thynges, which dyd betoken and signifie the passe ouer. S. Paule also said. Christe our passe ouer hath bene offered vp. &c. And in the same place he called Christe hym selfe our solemnitie, & oure passage or passeouer, whych thinges can not be taken nor vnderstanded, but as figuratelye spoken. And the sayde lambe was not the passinge ouer of the aungell whyche was thē to be done, or in doyng: but whiche was done in old tyme, many hundred yeres afore, the remembraunce, whereof was represented by these same externall signes. Here also in thys sacrament we haue the bodye of Christ, that heretofore suffered, not that is nowe at thys present deliuered vnto the crosse, or whose bloud is now at thys day shedde forth but a great while ago. And in case these mē wold straightly expoune the wordes of Christ, whē he saith. **This is my bodye.** whyche is betrayed for you. They couldenot chose but saye, that the breade shoulde be crucified, or at leaste wyse Christe couered vnder the

accidentes of the bread in the sacramente, as their exposition and determination is. For Christe shewinge forthe that, ẏ he thē had in hys handes, sayd, that the same it was that shoulde be betrayed and deliuered, and shedde forthe for them. That if they saye, that in dede the same it was that was betraied and deliuered but not after the same manier, nor in the same fourme or shape, than do they seke interpretacions and expositions of the texte and sterting holes, and do not take the proposition or the clause playnelie as the wordes sound, without any ferther addicion or circumstaūce.

And the selfe same thynge also ye maye see in the wordes, is betraighed or deliuered, and is shedde forth. The which wordes (if while we pronounce the wordes in the consecration and halowing they betakē as they soune, the body of Christe shall be signified, that euen now, it is deliuered vnto the crosse and hys bloude is euen nowe at thys presente shedde forthe, or els immediatlye to be shedde forthe.

But nowe they wyll haue these wordes to be referred to the tymes paste, so that we muste vnderstand the body to be already deliuered, & the bloud already to be shed a great while ago: & so to do, is to hādle the matier with tropes, and figuratiue speakinges, whā one tyme is taken for another, and one tyme referred to an other, or vsed for another.

Nowe where Paule sayd that they were gyltye of the body & bloud of ẏ lord, which eat it vnworthely, & also that such persons dooe eat iudgement vnto them selues, bicause they make no difference of the Lordes bodye, all this is no matter at all.

For Ambrose maketh answere as touching the fyrst,

while he enterpreteth that same very place of scripture and there he thus sayeth. They shall be punished for the Lordes deathe, because he was put to deathe for such as accoumpt and reken his benifite in vaine. Ambrose dothe expoune such to be guiltye of the Lordes death: (as we haue heard) and yet is not transubstãtiation thereunto required. And suche as take it vnworthelye, are iustelye affirmed not to put such difference as they oughte, that is they are iudged not to haue the lordes body in due price and estimation. For so great a coniunction there is betwone the signes, and the things that are signified, that the despisyng or vnreuerente vsinge of the one, redoundeth to the other. After the same maner spake Paule, whan he sayde. A man prayinge or preachynge wyth hys heade couered, dothe open vilanye vnto Christe. Where Paule playnely determined, that it redounded to Christ, and touched Christes honoure, that was done about the heade of a man, because it was a sygne and token of Christe.

The vnreuerent vsinge of the sacrament redoũdeth to the bodi of Christe, which is the thing of the Sacramente

It is further to be considered, that Paule wrote vnto the Corinthians, whyche were a people not altogyther destitute of fayeth: but they were infected wyth certaine infirmities, and as for such kinde of people, we haue not sayde that they receyue onelye the sygnes, and not to haue the body of Christe: but it is of infideles, Epicuriãs that thynke there is no god, and of suche as are cutte of frome the congregation, of suche it is (I saye) that we pronounce that they receyue the sygnes onelye.

Wherfore it myght well be sayd to the Corinthiãs not only as cõcernyng the signes, but also as touching the

the thyng of the Sacrament, that they were guiltie of the bodye and bloud of the lorde, and that they didde not putte a difference betwene the Lordes bodye, for asmuche as thei receiued the thynges with feith, and did not expresse the same feith in theyr liuyng. And here this thyng also is diligently to be marked, that Paule whan he traicteth of the sacramentall action or dooing, that is to wete, of eatynge and drynkynge of the sacrament at the verray receyuyng of it, he so speaketh of it, that he calleth it breade, saying: **Who so eateth this breade**. &c: but afterwarde whan he goeth about to shewe the fault of ill receiuing it how great and grieuous it is, than doeth he so make mencion of it, that he calleth it the lordes bodye. Furthermore if the matier bee well examined, and iustely rekoned, it shall bee found that in all his traictyng of this Sacramente, the Apostle hath oftener expressed the name of bread, then he hath mencioned the Lordes body. For ye maye well fynd that fiue tymes he made expresse mencion of breade: but of the Lordes bodye no more but fower tymes. But now is it to bee seene and considered, what occasions thei bee that dooe so earnestly moue vs to take this clause and sayinge of Christe, **This is my body**, as a thing figurately spoken. First and formoste we dooe consider that Christ himselfe was presente at the supper, so that it was a thyng nedelesse for hym to shewe his bodye to the Apostles. For thei sawe hym there presente with theyr yies. Secondly how coulde it possibly bee doen, that hymselfe should really and corporally or bodyly eate his owne selfe? And that he did cõmunicate with his Apostles, is not onely affirmed by the old fathers

and auncient wryters, but also Christ hymselfe doeth sayeit, as thou hastein the ghospell of Matthewe, wher Christ sayeth: **After this tyme I shall not drynke of this fruite of the vinetree.** Ferthermore we haue a regard, that here it is treated of the memoryal and remembraunce of his death and passion, wherein is well to be notifyed that there is a figuratiue speakyng in the woordes. And as for these transubstanciatours we se that thei dooe chaunge the tymes, so that, that whiche is spoken by the future tense, that is to saye, for the tyme to come, or by the present tense, that is to saye, for the tyme that is now present, of the delyueryng of the Lordes bodye and of the sheddyng foorth of his bloud: that same dooe thei expoune by the preter tense, that is to saye, for the time past. After all this, we ferther confider that they can not lacke tropes in the consecratyng of the sacrament, for this woorde, Est, is, they take for conuertitur, is chaunged, or transubstanciatur, is transubstanciated or chaunged in substaunce, or els forfyt is made. And forasmuche as Christ did institute it as a sacrament, and for a sacrament it is conuenient that the signes be taken accordinge to their significacions and betokenynges of the thyng, and that they bee taken as figuratly spoken accordyng to the nature of a sacrament, whiche is, that it be a signe. We haue also a respecte to the ascension of Christe into heauen, and to the verite and trueth of his humayne nature whiche he toke here vpon hym, and also to that that is conteyned in. S. Johns ghospell whan it is sayed to the Capernaites: **My woordes are spirite and lyfe, the flesche**

fleashe profiteth nothyng, (as in dede true it is, if it bee carnally and fleashly eaten:) **the spirite it is, that geueth lyfe**: And agayne we consider Paule who in this place to the Corinthians doeth in moste playne woordes, put the terme of Breade, where neuerthelesse these men will nedes haue that there is a trope and a figure, thoughe they so greatlye abhorre that in the other place of ours there shoulde bee anye trope. We heare also Paule hymselfe witnessing that the auncient fathers of the olde testament had the veray selfe same sacramentes that we nowe haue. For, as Austen recorded, he thoughte it not enoughe that thei had spirituall meate and drinke, but he also added, eundem, that is to saye, the veray same. And agayne because thou shouldest not doubte but that Paule mēte that theyr sacramētes and ours are al one, he expressed baptisme by name, whiche baptisme he sayeth the fathers atteigned and had in the sea and in the cloude. Wherof it is euident that the saied fathers of the olde lawe had theyr sacramentes not onely emonge themselues, but also that thei had the veraye same that we haue. We see also that other sayinges of the scripture bering veraye nere and muche lyke vnto this saying that we traicte of, are euen of these our aduersaries taken as woordes figuratelye spoken. For it is thus expressed: **The breade whiche we breake, is the Communion or partakynge of Christes bodye. And, this cuppe is the newe testamente.** &c. which woordes we haue nowe somwhat often rehearsed. Besides all this, it dooeth not properlye.

properly agree nor accorde to the bodye of Christ for to bee eaten.

And of the premisses it is open at ful and manifest, what ought to bee sayed to the secound argumēt or reasō of the transubstanciatours, in whiche thei obiected against vs, that a sentence or clause in scripture ought not to be taken after any trope or figure, except there were some thyng conteyned either afore, or comyng after in the same sentence whiche did aduise and iustly moue vs that it wer so to bee dooen.

And thei went ferther with vs also, allegynge that wher Christ saieth: **this is my body, that shalbe geuen vp for you**, we did take the latter part of this sentence in the bare and proper sence of ỹ wordes wout any chaunge or alteracion which thyng is manifestlye false, for so muche as we there chaūge the tymes, and do not admitte or take it to be the same bodye whiche was betrayed and geuen vppe to death for vs. For that bodye was not alonelye visible but also passible. Neyther can there be in one and the same substaunce or subiecte at one and the same tyme the properties and qualities of a bodye corruptible together with the gyftes and properties of a bodye glorifyed: so that one and the same body at one instaūt tyme should bee bothe passible and not passible. And besydes this we haue nowe alreadye showed what other places caused vs to admitte the figures afore spoken of and declared, that is to wete, Synecdoche and Metonimia where the thynge instituted is take for the auctoure, that is to saye, for hym that dyd institute it.

Nowe

An answer to the third argumente that was made for transubstanciacion.

Nowe will we make aunswere to the argumēt which is the thyrde reason alleged in the beginnyng of this booke for the establishyng of *transubstanciacion*: and the argumente is concernyng thynges of dyuerse and contrary natures whiche are called of the Logicians in the schoole terme *disparata* as is afore sayed, whiche are so vnlyke (saye they) and so disseuered one from another, that the one of them can not bee sayed nor verifyed of the other. Whereunto we aunswere, that suche thynges as of themselues are in suche sorte dyuerse, & vnlyke, and disseuered or contrary of nature and kinde the one to the other: yet yf they bee well ioigned together wel applyed and proporcioned ỹ one to the other for the better signifying and expressinge of a thynge, they maye nowe in suche case bee so ioygned together that they will make a good proposicion and a perfecte sentence. Whiche thing we see to haue been dooen not onely of Christe where he sayeth, **The seed is the worde of God** & in another place, **I am a vine tre**: but also of Paule where he saieth, **that we all are one breade**, & in another place, **the breade whiche we breake is the partakyng and cōmunion of the body of Christ**: and agayn: **this cup is the new testamēt in my blud.** Nor we do not muche passe on ỹ that some saie, that Mathew & Mark did in plain & expresse wordes say, **this is my blood of the new testamēt.** &c. for we deny not but ỹ these Euangelistes did so write, but in the meane tyme we stifly hold & saye ỹ the wordes which Luke and Paule haue writen, are to bee receaued

ued and allowed too, aswell as the others. And those woordes of Luke and Paule we affirme (as we haue saied of the other sentences) that thei are made of woordes so ferre disagreyng and disseuered in theyr natures that they maye after the sayd schoole terme of the Logiciās be but wel called *disparata*: but yet in the way of signifying and for the better expressing of the matter that is ment and entended by theim, they bee veraye aptly toygned and knitte together and do veraye well accorde.

An answere to ỹ fourth argumente that was alleged for transubstanciacion.

In another argument it was sayed, ỹ when Christe spake these woordes, **This is my body**, he sayed not this signifieth or representeth my body, this bread is a figur or signe of my body. &c. To this we answer & say again for vs, ỹ likewise Christ neuer sayed ỹ his body laye lurkyng and hidden vnder those accidentes without a subiecte (as the transubstanciacioners doe imagyn,) nor Christ did neuer saye that the substance and matter of the bread dooeth cease to bee there in the sacrament or that it was chaunged and turned by any kinde of transubstanciation into the substaunce of his body, and thē ferther I do muche meruaile how men can obiecte those thynges in this wyse against vs, seyng that these exposicions that it be taken in that sence are moste playnelye conteyned and expressed in the fathers and auncient writers of the churche. For they haue veray often in their boobes and writynges these maniere of speakynges **the body and bloud of Christ to be represented, to be signifyed, to bee poynted, to bee betokeneded, and to bee shewed.**

And

And the signes of breade and wyne they doe calle by these termes, the seale, the figure, & the pype or paterne, and the counterpaine of the true and veray thyng it selfe. Neither is ther any cause why any man maye cauill and obiecte that the fathers did referre and applye in these signes or figures to the death of Christe, and not to the body of Christe. For the fathers dooe moste playnlye in theyr bookes wryte, and saye, that the bodye and blonde of Christe is signifyed & betokened in the sacramente. And that we haue the signes and figures geuen vs of the verai bodye and blonde of Christe. For the ferther prouffe whereof, and that thou maieste well knowe it to bee true, we shall of dyuers and sundrye places of theyr wrytynge treacte and bryng in a fewe here ensuyng.

Austine in his traictyse whiche he made of cate- Austen.
chysynge and enstructinge the rude and ignorannte, sayeth: As touchyng the sacrament that he hath receyued (saieth Austen,) he must be enstructed and taught that the seales and signes of the heauenly thynges are visible. But the thynges selues that are inuisible to be honoured in them.

The same Austen in the fifthe Chapitur of the tenth booke *de ciuitate dei*, sayeth: thus therfore the visyble sacrifice is a sacrament, that is to say, an holy signe or token of a sacrifice inuisible.

Hierome in the fowerth booke vpon Matthew and the sixth and twentieth chapitur wryteth in this wise: To the entente that as in the prefiguracion of hym.

Melchisedech the priest and ministerie of the moste high God did whan he offred vp bread and wyne, so Christ himself should represente the veritee and trueth of his body and bloud.

Bartram. Bartram also wryteth in this manner: by laying & applying the testimonies of ỹ holy scriptures and the sayinges of the fathers together, it is most euidentlye proued and declared, that the breade whiche is called the bodye of Christe, and the cuppe whiche is called the bloud of Christe, is a figure: because it is a mysterie, & hath a further thyng hyd vnder it.

Tertullian. And Tertullian agaynste the heretique Marcion in his fowerth booke: the breade which he had taken in handes, & had distributed to his disciples, he made it his bodye saying, This is my body, that is to saye, a figure of my body.

Cyprian. Cyprian in his secound booke and third epistle: we see in the water the people to bee vnderstanded, and in the wyne the bloud of Christ to bee vnderstanded.

Ambrose. Ambrose in his booke whiche he made and entitled de his qui initiantur misteriis, that is to saye, of them that are entred to the ordre of the holy mysteries saieth in this manier: before the blissyng with the holy wordes another kynd is named: but after the consecracion the body of Christ is signified.

The same Ambrose in the fifthe Chapitur of his fowerth booke entiled de sacramentis, that is to saye, of the Sacramentes: Make and doe vnto vs that this our oblation maye bee reasonablye and acceptablye, which is the figure of the bodye and bloud of our lorde Jesus Christe.

And

And the same Ambrose agayne vpon the eleuenth Chapitur of the former epistle of Paule to the Corinthians. Wee beynge mindeful hereof in eating and drynkynge, signifie the fleashe and bloude of Christe, whiche were offered vp for vs, and wythin a fewe lynes againe. In the fourme and signe of whom wee receyue the misticall cuppe of hys bloud, to the safegarde and defence of our soules.

Barnarde. Barnarde in hys Sermon whyche he made vpon the Lordes supper, speaketh in thys wyse. Into hym herefore the Lorde drawynge nere vnto hys passion, vouchsaked of his grace and fauour to clothe and couer hys disciples, to the ende that his inuisible grace might be geuen and deliuered by some visible signe.

Chrisostom Chrisostome in the fyrste epistle to the Corinthians and the tenth chapitur: For what do I call the cõmunion: that we are all but one veray bodye. What doth the breade signifie: the bodye of Christe. What become they, or what are they made, that receyue it: the bodye of Christe.

Basilius. Basilius in hys boke entitled Liturgia, calleth it ἀντίτυπα, that is: ỹ sample, or paterne, or coũterpaine, of a thynge, & thys doth he cal it after ỹ consecration.

Austen. And Austen in the thyrde booke Detrinitate, and the fourth chapitur. The Apostle (sayth he) might by signifiynge, haue preached and sette forthe the Lord Iesus Christe dyuerse and sondrye waies, as one way by hys tonge and wordes, or otherwise by hys epistles and writinges, or els another waye, by the Sacramente of hys bodye and bloude. The same Austen in the boke that he writeth agaynste Adimanus hathe these wordes. The Lord doubted not to say, This

is my body, whan he gaue but the sygne of hys bodye. And likewyse the same Austen vppon the thyrd psalme. He admitted Judas to hys maũdye, in the which he gaue & cõmaũded vnto his disciples a figure of his body. The same mã against Maximinus in the .iii. boke, & .xxii. chap. sayeth thus. In the sacramentes it is diligentelye considered and regarded, not that they were, but what they shewe and signifie. For the sacramentes are signes of thynges, and are in veraye dede one thynge, and yet signifie an other thyng. By these places ỹ perceiuest & seest, ỹ the fathers and aũcient wryters, do not abhorre to puta signification of the body of Christ in this sacramẽt but do playnly put, ỹ there is a significatiõ of Christes body in the sacramẽt. Ferthermore we haue alredi shewed out of ỹ holy scriptures, that there are many suche maners of speakinge, as to saye: that thys or that thinge is suche a thyng, or such a thing, whã the menyng is, that this or ỹ thing signifieth such a thing, or such a thig. Wherfore thys argument is playn blanke, & is brought to nought. Therefore whã they obiect ỹ Christ dyd not say, ỹ it did eyther signifie, or represent hys body: we make answere, ỹ yet neuertheles euen out of the scriptures it may so be taken, & that haue we proued lately inough before. Neither do we as (they thynke) reason or argue after thys maner & sort. Thys kind & maner of speking is so takẽ in other places, & therfore it ought so to be taken here. But we only make answere to thẽ, who when they should proue their transubstanciatiõ they bryng for their purpose thys texte. Thys is my body, which is the verie place that all the doubt and controuersie is of, and of whose sence & mening al the doubt is. They obiecte agaynst vs the naked and

The solutiõ and confutation of the fourth reason, that was first recited for trã substãtiatiõ

simple

symple texte, and grate still therupon, where as by other places of the scriptures it is manifeste that their reason is nothynge firme nor substantial, for so much as thys kinde of speakinge is oftentimes to be taken otherwise in the scriptures. Many moo and other reasons we haue to proue our sētence and opinion of the sacramentes: neyther dooe we brynge thys for anye of our argumentes, but we do by thys reoson onely answere vnto them, whan they laye such a phrase of speaking in our lappes, and we saie: that very often it doth signifie otherwise, & therefore we say, that it is but a weake & a feble cōclusion or argumēt ẏ they make by that reasō. The reason afterward cōcerning worshypping of it, that if there were breade lefte remayning in the sacramēt, thē the same bread should be worshiped in ẏ sacramēt. But I wonder muche, howe they become thus sodainely so reuerent obseruers of the true worshyppinge: seynge ẏ in other matters, both wood and pictures and images be worshipped among thē and prayed vnto. But peraduenture, they will saye, they worship not the stockes or pictures, but the thinges selues which are represēted therby. But why wil they not graūt ẏ same thinges of ẏ bread if it remain in ẏ sacramēt, ẏ it shal not be worshipped it selfe, but those things which ẏ same bread doth note & signifie. Thā further (I prai you) whi did they by ẏ like reasō reproue & take awai the accidētes also, lest peraduēture ẏ same accidētes might apere to be worshiped & praied to in ẏ sacramēt. But peraduēture they wil excuse this matter, & sai, ẏ no mā wil worship ẏ accidētes in ẏ sacramēt, wheras we al do very wel know ẏ the picturs & images which thei stil suffer & worship in their churches are nothinge but accidentes, nether before which thei bow & knele down to worship thē.

The cōfutaciō of the sixte reason that was made for trāsubstanciation in the beginning of this worcke.

For and if they longed to do worshyppe to the substaunce of woode or of stone, and not to the accidētes they myghte fynde euery where in the woodes, and in the streates store inoughe of stockes & stones to worshyppe and praye vnto.

Further, the plaine, and rude and ignorannt people haue no suche learnynge nor knoweledge that they can iudge nor discerne, or put anye difference betwene the schole termes of Accidentes, and Substaunce. And these menehat feygne theim selues to be moued wyth suche greate and hole zeale in thys matter for auoydinge thys Idolatrie, should haue done very well to haue made a transubstantiation of the cuppe selfe too, leste peraduenture the cuppe myght chaunce to be worshypped, and prayed vnto, whan it is lifted vp aboue the prestes heade, & shewed. And truly thys argumente hath euer semed vnto me, a veray slender & a vayn argumēt, though in dede it be obiected of schole doctours, yea, and such schoole doctours as be of no small name.

The fift reason auoided that was made for trā substāciatiō

It was further argued agaynste vs, that except we graunte and put a traunsubstantiation, there shal in thys sacramente two natures or substaūces of bodilye quantitye be putte together, at one tyme, and in one place. Who wouldenot maruaile to see these men to be of suche holines, and confidence towardes ladye Nature, and of such hygh reuerence, as though they wouldenot by theyr wylles in anye poynt breake or violate hyr lawes. Where as yet they wilnedes haue certayne accidentes to hange by them selues, and to be without anye subiecte of materiall substaunce, which thinge is most of all others contrarye to the course, & lawes

lawes, and ordre of nature, and yet neuertheles they do not by this their folishe deuise and imagination escape or auoyde the inconuenience whiche they moste feare.

For whan they leaue the accidentes remaynynge there is of necessitie a bodye emiddes the same accidentes, whyche body vndoubtedlye perteyneth to quantitie, and can not be without a quantitie and bignes, and doeth without doubte, fill a rowme and a place.

And where they will needes haue that the flesshe of Christe is bodily there presente wythal, whych bodye of Christe hath also a quantitie and bygnesse and that the sayde bodie of Christe muste lye there, as a thinge hydden vnder the accidentes, they can not chose but remedilesse confounde and mengle togither sondry thynges of quantitye, and do mengle togither two bodies, hauynge their seuerell quantities

But folowynge oure sentence and determination that we shall putte in thys matter, there is no daunger nor perill of anye suche folysche and vnreasonable inconuenience. They sayde further, that it was not semynge nor fitte for the dignitie of Christe, that hys body should be ioygned and annexed to the substaūce of breade, whiche is a verye fonde, and a folysshe tryflynge opinion.

The auoydinge of the seuenth reason brought in to confirme & establishe transubstantiation.

For wee dooe not saye, that there is made ony essensuall thynge of the bodye of Christe, and of nature of the bread (in such sort as of the diuine nature, & the humayne nature in Christ ther is made one person) nor we cannot perceiue, what greater dignitie, or hygher prerogatiue there should be in the accidentes, thē ther is in the bread. So that if the body of Christ

shoulde be put to be in the sacramentes wyth the accidentes (as they would haue it) we see no cause or reason whye the same bodye of Christe may not euen as wel stand togyther and remayne with the substaunce and nature of breade.

And for as muche as the diuine nature of Christe, is sayed and affirmed to be euen in hell by hys power, without any losse or derogation of hys dignitye, and for as muche as thys same bodye of Christ (as them selues thyncke and holde) is geuen truelye, and substãcialye to the wicked sorte also to be receiued and eaten of theym, beinge men mooste corrupte and moste vnworthy to receyue it.

Whye dooe they so greatelye feare the dymynishynge of hys dignytye in case it so were, that the bodye and bloude of Christe shoulde be ioygned to the breade and wyne, specialye seynge that the ioygninge and knittynge togyther for a signification or betokenynge of the thinge, ought to be putte, and appoynted therein.

An answere to the eight reason that the trãsubstãtiatours alledge for their purpose.

They made also an other reason or argument cõcernynge oblation and sacrifiynge, of it. For the bodye and bloude of Christe (saye they) are offered vp in the masse, that if there shoulde be no suche mutation nor transubstanciation: than shal we offer vp nought but the signification and shadow of the body.

What faccions in the supper of the Lorde

But here shall Cipzian make answere for vs, and shall satisfye them at large: who in the seconde booke and thyrde Epistle to Cecilius, sayeth: that it is the passion of Christe that wee offer vppe at the Lordes Supper.

And

And who is so rude, so grosse, or so ignoraunt, that he doeth not knowe the passion of Christe, not to be nowe presente in the handes of the minister, for as muche, as it was a thynge done and paste long sence. Wherof there is at this supper a memoriall celebrabrated and kepte, and thanckes are geuen to God for the same.

But all that euer they laye for theym selues as a cloke in thys argument, is but a thyng feigned and a veraye lye, by the whyche they deuise and imagine the very sonne of God trulye, and substanciallye, and veraylye to be sacrificed and offered vp to the father by the priest and minister.

In whyche matter howe wyde they are, & howe farre they swerue from the trueth, there is no place at thys presente tyme to shewe.

Nowe haue wee to declare & to shewe that allẏ they dyd after thys brynge in and obiecte agaynst vs out of the sayinges and testimonies of the fathers as cōtrarye to oure purpose and opinion, doth in very dede make nothynge at all agaynste vs.

An answere to the argument that the schoolemen aledge for their trā substanciation oure of the doctors

But before I come to the expoundynge of them: I intende to speake diuerse thynges in the waye of a preaumble vnto the mattyer, whyche maye stande in stede of certayne preceptes and rules for the better vnderstandynge of the fathers and aunciente writers in thys behalfe.

Whan soeuer they traict of this sacramētal matter, and speake somewhat hyghly & vehemently thereof. Firste it is to be considered, that the holye scripture

The fyfte rule how to vnderstand the doctors.

dothe with a certayne mutual relation, and interchaū-geablenesse, sometimes attribute to the thinges selues, suche termes as are proper to the Sacramentes and signes onelye, and those thynges whyche are proper to the thinges selues, they do contrariwyse attribute and assygne vnto the sacramentes and signes, which dooe but represente the thynges.

An enterchaunginge of names betwene the sacramētes and thinges of the sacramentes.

And the same selfe wayc and fashion do the auncient fathers manye tymes vse, so that a manne shall oftentymes se and reade them, so to speake of the thinges selues, as thoughe they spake but of the Sacramentes and signes: and oftentimes contrarywise so to write and talke of the sacramentes and signes, as if it were of the thinges selues, whych the same represente and signifie. And so maye it be very well, bicause of the greate likenes and similitude whiche is betwene the sayde thinges, and the sygnes, by reason of Gods institution or ordinaunce in them.

The second rule for the vnderstanding of the doctours.

And Austen hathe geuen a plaine aduertisemente and lesson or rule, as concernynge this matter, written to Bonifatius: that in the sacramentes the names are chaunged and confounded as we haue sayd before.

The fathers do alwayes call this a spirituall foode, & not a bodilye foode.

An other rule is, that if ye diligently marke what wente before, and what commeth after: ye shall alwayes perceiue, that the fathers do witnes and testifye, the foode of this sacramēt to be a spiritual foode and not the foode of the gutte, or of the bealye, or of the teethe.

The thyrde rule how to vnderstand the doctors.

The thyrd rule is, that if at any tyme thei do write that we do communicate carnally and fleashlye with Christe, so that our verai bodyes also are fed with the hoste and sacramente of Eucharistia: all this is in this wyse

wyse to be vnderstanded, that we must cõceyue in our myndes, that the sonne of God whan he was conceiued of the virgyn Marie, and didde take the nature of man vpon him: did euen than fleashely and naturally communicate with vs.

And ferthermoze we dooe than abyde in hym, and he againe abydeth in vs, whan we beleue the woozdes that he hath spoken, and whan with a true feythe we receyue the sacramentes. Foz in communicatyng and receyuyng his bodye after this sozte, there is geuen and wzought in vs a new spiritie, and our fleashe and bodyes whiche befoze were of lyke nature with Chzist, and now made partakers all of lyke pzopzetees and qualitees with him, & become apte to receiue his immoztalitie, and his resurrection. And whã they obey & serue ỹ spirite: than are thei truly & verely nouriched vnto life euerlastyng. And thus our bodyes by receyuyng of this sacramente are fed two mannier of wayes: the one, with the outwarde signe and figure: and the other, by this restozyng of vs to euerlastynge lyfe: and so is Chzist sayed to remayne and abyde in vs by meanes of this sacramente. And as touchynge the fyzste kynde, of communicatynge whiche we haue with Chzist by his natiuitee and incarnatiõ we haue a testimonie therof out of the Epistle of Paule to the Hebzewes, in the seconde chapitur, in these woozdes:

Foz asmuche than as the childzẽ are partakers of fleashe and bloud, he also hath lykewyse been partaker with theisame.

Now that to this pzesente purpose, it is ferther to bee considered, that the wozd of consecrating doeth

signifie nothing els with the fathers and old writers, but to dedicate & appoint ỹ thing now to some holy vse and office, whiche before was prophan and common of his owne nature. And therfore we must not as often as we reade in the fathers this woorde or terme of *consecration* by an by imagyn in our braynes a *transubstanciacion*: And yet ỹ there is a certain chaung & a mutation in the consecration, we dooe not denye, that is to wete, suche a chaunge, for whiche these same thynges are now made sacramentes, to signifie vnto vs effectually, that (as concerning our mynde, or solle and our feith,) the veray body and bloude of Christe is geuen and offred by the power of the holy ghoste.

How the auncient fathers dooe take and vse the word or terme of consecrating or consecratiõ

It is ferther to be knowen, that as touchyng the thynges selues, there is no difference betwene vs and the Capernaites. For they thought that they shoulde haue eaten the verayе bodye and the verayе fleasche of Christe: and we dooe graunte no lesse to bee dooen in the sacrament of the Lordes supper.

But the difference betwene the Capernaites and vs, resteth in the mannier and fashion of eatynge it. For the same that they thoughte shoulde be carnallye and fleashly dooen: we teache to bee doen spiritually. And the veray true body of Christ and his veray true bloud it is that is geuen. For feith doeth not embrace nor receiue feigned thinges, but thinges ỹ are true in dede. Also whan it is red in ỹ writynges of ỹ fathers the body of Christ to be cõprehẽded & cõteined in these misteries: there is nothing els to be takẽ or vnderstãd by these wordes, but that it is limited, noted, shewed, represented, or signified by them.

The difference betwen vs and the Capernaites in receyuyng the sacramentes.

And whan thou heareſt any of the fathers saying that

that there is nowe no breade nor wine anye longer remayning in the sacrament, ẏ must not vnderstād this so to be without any farther addition or circūstaunce but in respecte of thy selfe whan thou doest deuoutlye and godlye receyue it. For thou for thy parte, at that time muste not thinke any longer on the breade, or on the wine, but thy minde & sence must wholy and onely cleaue and sticke to the thynges whyche are there represented and signified by the sacrament. And therefore it is saide by the prieste or ministe **Lyfte vp your hertes**, to the entente that thou shouldest lifte vp thy minde and thy herte from these visible thinges vnto the thinges inuisible whiche are there offred and geuen vnto the. Yea, and the holy scriptures dooe not abhorre frome this kinde of figuratiue speakinge neither, but do admitte and vse the same. For Paul saith **we haue no strife nor wrastlinge against fleshe and bloude.** Who neuertheles would not haue denied, but that the bodye and fleashe doth noye & burden, & encumber the soule, & that the same body & fleshe oughte to be bridled and kepte vnder. For the same Paule in an other place writeth in thys maner. **The fleashe desyereth contrarye to the spirite.**

The sixth rule.

Neither was Paule ignoraunt that there be many ill folke, which in the scripture be called fleshe & bloud, of whom neuertheles we be molested and vexed, & haue a continual conflicte or wresting with the same.

But Paules menyng was of that same chiefe and especiall contencion or striuyng, from the which all these other striuinges take their begynnyng. Paule sayed

also

also in another place, **that there is in Christe neither he nor she neither bondeman nor free man.** &c. Yet neuertheleſſe theſe offices and theſe ſortes of people are not reiected or put awaye from Christe, or from the congregacion of Christians, yea and commaundementes and rules of order wrytten in scripture seuerally of the sayde sortes of people. But Paule ment that these thynges be not in Christe as touchyng regeneracion in Christ, as touchyng forgeueneſſe of synnes, and as touchyng the obteynynge of euerlastyng lyfe, which thynges are the higheſt and chiefeſt pointes in the profession of Christe. And in distributing of ꝑ sayd thinges. Christ hath not any parciall respecte to theſe states & to theſe degrees of men. The same Apoſtle wryteth theſe woordes: **The kyngdome of God is not in woordes:** and yet he would not for that cauſe bannyſhe out of the congregacion or put awaye exhortacions, admonicions, and readynges, whiche bee dooen with woordes: but he had onelye a respecte to that chiefe strength & efficace of the holy ghoſt, whereby al thinges ought to bee ruled or gouerned in the congregacion. And euen after thilſame manier dooe the fathers and olde wryters speake, whan they denye that the same nature or substaunce of the signes dooe stylle remayne in the sacrament which thing as we haue said) is not to bee vnderstanded as the plain woordes soune without any ferther addicion, circumstaunce, or conſideracion: but as touchyng our feith, and as touchyng our thynkyng whiche our feith and thoughtes ought not ouer muche to leane or cleaue to the sayed signes or

tokens.

tokens.

Iman may ferther saye, that feith is of suche ver- The seuēth
tue strength, and efficacie, that it can make thynges to rule or vn-
be present: yet not onely really or in substaunce, but derstanding
spiritually. For feyth doeth veratly comprehend suche of the Doc-
thynges. tours.

And in this sence or meanyng the Apostle sayd that The presen
Christe was crucified euen before the eyes of the Ga- ce that feith
lathians. And after the same manier was Abraham causeth.
sayed to haue sene the daye of the Lorde. And after
the same manier the olde aunciente fathers of the olde
testament had the same Christe in theyr sacramentes,
that we haue nowe in ours. And thus ye see that to
this presence it is not requisite that thynges dooen in
their naturall constitucion and beyng shoulde chaūge
their place, and come from place to place, or that they
should be present before our yies with all their mate-
riall and naturall qualitees, states, condicions, and
all other appurtenaunces.

It is also to be obserued and marked, that thinges The eighte
maie bee so spoken by alternacion, that is to saye, for reason how
the respect of a certayne enterchaungeableneſſe of the to vnderstād
proprietee, (whiche is after suche sorte, that such thin- the writin-
ges as do properly belong to his godhead, are some- ges of the
tyme applyed to the humanitie, and contrarye wyse, fathers.
those thynges that belong to his humanitie are some-
tymes applyed and referred to his godhead: and this
I call alternacion, and communicating of proprietees
and by this alternacion because the deitee or godhead
of Christe is moste truely present with vs: the same
self thyng maye be made commune to his humanitie
also. As when Christe, beyng vpon earthe, saide that

the sonne of manne was in heauen, and in so saying he applyed that thinge to his humanitie or manhoode, which belonged to his deitie or godhead. And after this fashion of speache: I wold graunte that Christes manhode is present to vs when we receyue his body. Albeit I wold than expoune it, that it wer by the fore sayde communication of alternation of propretees.

why the fathers dooe somtymes speak more then the truth is, vsyng the fygure Hiperbole.

Finally, yf you demaund, why old wryters vsed suche maners of speche as some vnpossible: it was for these causes: partly, that they wold folow the phrase or maner of speche read in scripture, and partlye, that they might moue mennes myndes, with a greater zeale, and also, that they might declare that this signification of sacramentes was not like to thynges signifyed in a comedie or tragedie. For in suche enterludes, any of the players beyng disguised in his players apparell maye represente the persone of Hector or Priamus, but than getteth he thereby lytell or nothynge els to speake of, but whan he hathe placed his parte he is the same man that he was before But in the receiuyng of Christes body the thyng beynge represented with the strength of the holy ghost, is both geuē and emprinted in our hertes and our solles through faith and many giftes & graces do folow and specially a secrete and an vnspeakeable knittinge and vnion of vs with Christe doeth folowe, so that we are made one thing with Christ.

The reasōs auoyded ẏ was broght for transubstanciacion out of the doctours.

Nowe the fyrste obiection was broughte out of Ireneus, whiche sayeth that yearthly breade (when it hath receiued another name is not common bread but it is made Eucharistia that is to saye, a sacrament of thākes geuyng.

We gladli graunt this to be true for we do not hold ỳ it is prophan and cõmon bread suche as we vse daily to eate: but that it is an holy breade, and a breade appointed to an holy vse and purpose, whiche at the receiuing of Chrystes bodye is made (as Irenens saied) Eucharistia, but all the wordes ỳ folow in Ireneus do muche make for our part. For he wryteth, ỳ Eucharistia doeth consist of twoo partes, that is to wete of an heauenly thyng, and of an yearthely thyng. And he did nat saie, that it is made of the accidẽtes of an yearthely thynge, and after wardes he wryteth our bodyes receyuyng the sacramente of Eucharistia, to bee on thys condicion not corruptible, if the same haue hope of resurrection. And incase that so great a chaunge bee graunted and putte of hym to bee in oure bodyes, that he made it equal with the chaunge of the breade: (for as that breade (sayeth he) is no longer Cõmon bread so our bodies be no longer corruptible) what nede shall it be, to sette vp thys transubstanciatyon, seyng he maketh the twoo chaungeynges on bothe sydes equall. And a playne mattier it is that the substaunces of oure bodyes bee notte tratysubstancyated.

Secondartyly Tertullian was alleged. And he also bryngeth a declaracion wyth hym to shew what he meneth for Tertullyan dooeth not onely speake in thys manyer: **Oure lorde tooke breade and made it hys bodye, whan he sayed: thys is my bodye:** but also Tertullyan putteth thus muche more to it to declare it, and sayeth: *id est figura corporis mei*: that is to wete sayeth Tertullyan the signe of my bodye. Tertullian answered vnto.

The obiection out of Origen aunswered vnto.

They brought in agaynst vs Origen also, because he wrote that Christe graunted the breade to bee his bodye. And that doe not we denye: but all oure controuersie dooeth consiste in the maner how it is Christes bodye. And as touchyng this poynte, Origen hymself sheweth playnly in other places of his workes, that there be figures here, and that this bread is called the word nutritiue of the solle, and geueth a ferther lesson concernyng thesame, that we muste not set our myndes to cleue and sticke, to the bloude of the fleasche, but to the bloud of the worde.

Cyprian aunswered vnto.

Ciprian semeth to speake more hardelye, when he sayed that this breade is chaunged, not in his shape, or outwarde apparaunce, but in his nature. But we muste haue a regard and consideracion what he wrote to Cæcilius. Whiche was, that the Lordes bloude was shewed foorth with the wyne, and that if wine ceassed to bee in the cuppe, it coulde not seme that Christes bloud was in the cup. And as touchyng that he writeth in this place of chaungeyng the wyne into bloud, we graunted also that a chaunge there is, but we affirme it to bee a sacramentall mutacion or chaunging & none other. And thus takyng it we graunt that it is not ỹ shape of ỹ bread, or ỹ fourme, or ỹ accidentes of the breade that haue suche office here as to be Sacramentes: but we saye that the nature, and the veraye substaunce of the breade and of the wyne is chaunged into the sacramẽtes of Christes body and bloud. And And as the veray substaunce of the bread and not the shape of the breade dooeth nourishe: so Christes body dooeth bothe nourishe our soule and bringeth coũforte and strengthe to our bodye.

And

And as the very substaunce of the breade is made of many graynes: so the mystical bodye whiche it representeth, hath many members or partes ioyned and vnited together. Wherfore as well we as oure aduersaries, doo graunte that it is not the shape, that is to saye, the outwarde apparence and sight of the bread and the outwarde fashion of it, that is chaunged: but that it is the veray substaunce therof, whiche is chaūged. Now our aduersaries will haue, that the chaūge is made by the castyng awaye of the breades nature but we doe holde, that there is but onely a sacramentall chaunge.

And Cyprian himselfe maketh playnly agaynste our aduersaries. For they dooe not saie, that the substaunce of the breade is chaunged: but they saye, that the substaunce of the breade is vtterly gone, so that they take the bread cleane awaye. We saye, that the substaunce of the breade is chaunged, and so chaunged, that it becometh Christes bodye: that is to saye, the sacrament of Christes body: which it was not before. A man maye also besides all this, saye, that this latine woorde *natura* is not euermore in the good auctoures of the latine tongue taken for *substancia* that is to saye, *substaunce*: but sometymes it is taken for one of these woordes, *vis* the strength or vertue, *ingenium* the nature or disposicion, or *proprietas*, the propriete. &c. Whereof Ciceroſaieth in his booke entitled *De somnio scipionis*: The propre nature and strength of the soule is (sayeth he,) that it is moued of it selfe. And in an epistle to one Lentulus he writeth thus: The nature & the religion of thy prouince to be suche

In whyche place the woꝛde *nature* is taken foꝛ the fashion, and the disposition oꝛ inclinacyon &c. And euen in lyke maner is it to bee taken whan it is saied: the nature of herbes, oꝛ the nature of stones, and so otheꝛs like. And thys sygnification of the woꝛde *nature*, dooeth verye well agree with the saieyng of Cipꝛian afoꝛe cited.

The obiection oute of Ambroſe answered vnto.

They bꝛing foꝛth Ambꝛose agaynste vs also, and specyallye in his Bookes entitled *de sacramentis*. Whyche bookes Ambꝛose dyd not make, as som men thynke. Fysher late bishoppe of Rochester dooeth inueighe & in maner rage agaynst al suche as so thinke. And he sayeth, that we ought in any wyse to geue credite vnto Austen, who auoucheth that Ambꝛose wꝛote the sayed bookes, and was Auctour of theim, and he testyfyeth in plaine woꝛdes, that Ambꝛose wꝛote these said bookes of the sacramentes. And foꝛ pꝛouf of the mattyer, he allegeth the pꝛologue of Austē vpon hys bookes entitled *de doctrina Christiana* which pꝛologue of Austen I haue often tymes reade. But yet cold I neuer ther fynd that, that fysher wꝛytteth: vnlesse paraduenture he meane of that that Austen wꝛoote in his boke of Retractacyons, whan he maketh mencion of his bookes *de doctrina Christiana* and ther in dede, he saith suche a thyng, but not in ỳ pꝛologe of hys woꝛk *de doctrine Christiana*, as fysher citeth it. Woꝛoner thys pointe I doe verai wel know, that Austen wꝛytynge agaynste one. Julianus a pelagion dooeth allege Ambꝛose concernyng the Sacramente of regenerscyon oꝛ of philosophye: But he mencyoneth not any woꝛde of these bookes of the misteries oꝛ of the sacramētes. And ỳ woꝛdes ỳ Austē allegeth in ỳ place

are

are not in these bookes of the sacramentes. But I passe not for thys. Suppose that Ambrose were the autour and wryter of them: they dooe not vtterly dissente or disagree from oure myndes in this matter.

For many thynges he speaketh of sygnyfyeng, and that these sacramentes bee called, or sayd to bee Christes bodye: whyche thynges we dooe not denye.

And in case he dooe at any tyme speake or make mencion of chaūging or turnyng: thā is it all together to be vnderstāded of a sacramental chaungeyng. Moreouer he himselfe must be well loked vpon & weyghed, what he writeth in other places. First *de officiis* in the fourth booke and fowertie eight chapitur, he hath these wordes here ensuyng: In the one, that is to saye, in the old lawe, is the shadowe: and in the one is the ymage: but in the other, that is to saye, in the newe lawe, is the veritee, in the law is the shadowe: in the ghospell is the trueth, and trueth there is in heauenly thynges.

In the olde lawe, there was offred a lambe, there was offred a calfe: nowe in the newe lawe is Christe offered, but he is offered as a man, and as one that receiueth his passion, but he himselfe offrethe himselfe as a preest, that he maye putte awaye our synnes: here as it wer in an Image or similitude, there in veritee, where he maketh intercessyon as an Aduocate for vs before hys father. And vpon the first epistle to the Corynthyens, (as we haue before alleged) the same Ambrose thus sayeth: In eatynge and drinkynge we dooe represente or sygnyfye the fleashe and bloude of Christe, whyche thynges bee offred.

And

And whan he speaketh of the bloud, he saieth, that we receiue the misticall cuppe, *in typum eius*, that is to saye, for a sygne of the same bloud.

Also the same ambrose in his fourth boke of the sacramentes, and the fourth chapytur, putteth plainly our chaungeynge into Christe: whyche selfe same pointe we haue noted & marked oftentimes in others of the olde fathers, and wryters.

Chrisostom aunswered vnto.

Now remayneth that we see concerning Chrisostome, what is to bee saied: They brought in for their purpose hys similitude of waxe, whyche waxe beeyng put to the fyer, is distroyed as touchyng his substaunce, so that nothyng of the waxe remayneth or eskapeth: So thynke thou (saieth Chrysostome) that the mysteryes are cõsumed of the substaunce of Christes bodye. Our aduersaryes saye: What thing can be spoken more plainly to declare that the substaunce of ỹ breadis gon: but here I thinke it no labour loste but a profytable exercyse to examin dyligently some places of Chrysostomes woorkes, that ye maye vnderstande plainly, how wel the thynges be marked which we spake of before: as touchyng such phrases founde in olde wryters. In the .lxxxiii. homelye vpon Matth. he wrytteth thus: Many men say, that they wisshe and wolde fayn see the fourme, and shape and likenes of Christ: yea and that they would veraye fayne beholde his garmentes and shooes: but he deliuereth himselfe to thee, not onely that thou mayest see hym, but also that thou maist touche hym

Doe not we here vnderstande, how he applieth that to the thyng of the sacrament, which belongeth or perteyneth to the sygnes, as for example Chrystes

bodye

bodye maye bee touched, and maye bee seen: whiche thing to bee true of the signes onelye: what it is that doeth not receiue and see. Again, in the same homelie or exhortaciō: Christ reduceth and bringeth vs with him selfe into one masse or lumpe, and that not onely by fayth: but also he maketh vs in veray dede his bodye. Whiche same selfe thinge also he wrote in the sixtieth and sixtieth one Homelie, vnto the people of Antioche: affyrmyng that we, not onelye by faithe and charitee: but in veray dede: are made and are ioyned and aneyed to Christes body. And if it so be, that our substaūce is not turned into Christes substaunce, and yet that we bee so vyghe to Christe: why muste the substaunce of the breade bee chaunged, whan it muste bee made Christes body. But a doubt mighte here arise, as though Chrisostome made against vs, in that we holde that this receyuynge is by feythe, where he sayeth, that we be ioyned and turned or chaunged into Christe, not onely through feyth, but also in veraye dede. But here is to bee marked, that althoughe we holde Christes bodye to be eaten, and his bloud to be drounke through feith in receyuing of this sacrament yet vpon this receyuyng by feyth there doeth foorthe with folowe not a feyned ioygning but a true and an effectuall couplyng betwene vs and Christe, through the whiche ioygning of vs to Christe not onelye oure mynde and solle is vnited and knitte vnto Christe and made one with hym: but also oure body and our flesh hath therby a certayne restorynge and renewyng; so that we are therby truly and verayly made the members of the Lorde, and we receyue Christe whiche is

our head, of whom we draw and take our spirite and our life continually. And this it is that Chrisostome ment whan he said that we be truely and verily ioigned to Christ. And thus muche more maie yet be said herein, that Chrisostome in the selfe same homelie and sermon vpon Mathew saieth, that these be the signes or tokens of Jesu Christ, with the whiche signes we stoppe the heretikes mouthes, whan they demaunde of vs after what sort or faction Christ did suffer. For if he had not had verale true flesche in deede, and also if he had not truly and verily suffred passion in dede thā were these signes or tokens but vayne thynges.

He sayeth also in the same homelye, that our tongue is made blouddye in the receyuing of the Sacramentes And leste one myghte make some cauillacion, and saie that this bloude muste bee vnderstande to bee inuisible bloud, (that is to saye, suche bloud as cannot bee sene with our yies:) with the which bloude beyng conteyned in the wyne or in the accidentes of the wyne (as themselues doe terme it) oure toungue is made blouddie: the same father Chrisostome in the sixtieth homelie to the menne of Antioche, sayeth, that oure toungue is made redde with this bloud of the sacrament. In the which wordes who doth not se ỹ he speaketh by ỹ figure Hiper bole, which is: whan a man for ỹ more vehemēt and more earnest expressing of a thyng will speake more then the trueth is, or maye withoute playne myracle as for example if one shoulde saye, that al the world heard a thyng spokē, whan his meaning is, that a veray great noumber heard it: this maner of speakyng is called Hiper bole, and in his homelye made in Eucherius, he sayeth that in the cuppe there is

bloude

bloud taken out euen from the lordes syde.

Which thyng can not be beleued in the verai same fourme that it is spoken, forasmuche as Christes side is not nowe at this daye open, neither any bloud take out therefrom.

Chrisostome himselfe declareth his owne hyperbolicall speakynges.

He wrytethe moreouer in thesame Homelie after this maner: Doest thou see any bread or wyne? And hymselfe in this wyse maketh the auuswere to the question: Nay, god forbyd. Surely yf he should aske the sences of a manne suche a question, they woulde auuswere (yf thei could speake,) that it wer not true that Chrisostome sayeth. For after the iudgemente of oure senses, there is present bothe bread and wyne too. But he speaketh truly whan he sayeth afterwardes, *non ita cogites*, that is, **thinke no suche thynge in thy mynde, that there is breade there.** For as touchyng our mynde or thynkynge, all suche thinges must awaye.

Thesame Chrisostome wryteth in this maunier: *Ne putes te ex homine accipere corpus Christi sed a seraphin, qui astet et forcipe tradat tibi Carbonem ignitum.* That is to saye, think not thy selfe to receyue the bodye of Christ at a mortall mannes hand: but of an Aungel of the ordre of Seraphim who standeth by, and deliuereth thee an hoate fierye coale with a payre of tongues. &c. here in this place I doe not suppose that these men wolde haue that the minister or the pastour whiche ministreth the Sacramentes vnto vs, is transubstanciated into an Aungell. And thesame Chrisostome writeth afterwardes. *Accurramus ad exugendum sanguinem, qui ex latere domini profluit.* That is to saye, let vs reme to sucke out the blonde whiche floweth oute of the Lordes syde.

The verey schoolemenne themselues dare not speake so large as this. For they wryte ỹ the bread and the wyne are turned into the substaunce of the bodye and bloude of Christe: but yet not so that anye thynge is added to the veraye true substaunce of Christes body or abated from the substaunce of the same. And in the lx. and one homelie to the people of Antioche, he saith that Christe did not geue hymselfe to vs to bee seen, but also to bee touched, and to bee felte, & to haue his flesshe fastened vpon with our teeth. In whiche place also, ye see that that is applyed to the thing signified by the sacramentes, whiche properlye and peculierlye belongeth but to the sygnes onely. For our teeth doe not reache so fer, as to touche ỹ substaunce of Christes bodye, but onely to the breade, and the signes, and the Sacramentes.

That that properly belongeth to ỹ signes as attributed to the thynges.

The same manne in the sixtieth Homelye to the people of Antioche sayeth that we oughte not to thynke ỹ the ministers hande doeth holde foorthe the Sacramente vnto vs: but that we shoulde thynke Christes owne hande to bee stretched foorthe vnto vs and to doe it. And likewyse in Baptisme that it is Christe himselfe that executeth the office of baptising. And in the three score & one Homelie he exhortethe vs to thynke that we doe in this Sacramente taste Christe sittinge in heauen, whiche is worshipped of the Aungels. In all whiche whiche places here nowe alleged it is manifest and playne enough that this our olde aunciente father trauayled by all meanes possible to call foorthe the myndes of suche as receyue the Sacramentes from these yearthly and grosse and outward signes, to the contempla-

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cion and meditacion of the godly and heauenlye thynges by them repzesented. And a thing it is much to be meruayled at, that these men whiche bee so diligent in serching and discussynng the sayinges of the fathers and olde wzyters: Dooe not emong all others, bzing fozthe the place of Chzisostome whiche is wzyten in the sixtieth and one Houely to the people of Antioche where he sayeth, that those men are bothe lighte and malaperte and frowarde whiche vse to stande pzesent by, at the ministryng of the sacramentes, and doe not receue the communion themselues to. Wherin Chzysostome affirmeth ỹ they doe vnto Chzist a manifest iniurye and wzong. But to tarye a lytle longer vpon that that was set foozth in the argumente of weaxe whyche melteth altogether whan it is sette to ỹ fyer (as afozesayd) we aunswere, that Chzisostome hath often tymes in that place thys woozde Puta, that is, thinke thou, to thentente we shoule vnderstād that thys and suche other mattyers muste not bee taken but onely in respecte of our feyth and our thinking, with the whiche feith oz thynkyng whan we receiue the bzeade and the wyne, we dooe not compzehē oz consider the bare thinges alone by themselfes: But we lyfte vp our myndes, a seke the heauenlye thynges whyche by waye of betokeninge are annexed to those yearthely thynges, and by the same effectually signified. Mozouer we bzyng fozth a lyke symilitude out of Cyzilus in the tenth boke and the .xiii. chapitur vpon the gospel of Jhon where he saith ỹ waxe being melted & so mingled with other waxe ỹ bothe be made verily one thig doeth repzesente ỹ verai same thig ỹ is doē i ỹ receiuig of ỹ sacramēt: which is, ỹ we be made

Cirillus answered vnto and declared.

verayly one thyng with Christ.

And the same selfe thynge he hath agayne in the fowerth booke and seuenteenth chapytur of the same woorke.

Nowe than if it so bee that thys symilytude of weaxe hath place as touchinge that we bee made one wyth Christe, and yet no transubstanciatynge of oure bodye thereunto required: than maye the same thynge also bee putte and holden of Chrysostomes similitude whyche he putteth betwene the weaxe and the sygnes or mysteryes of thys sacramente. Besydes the premisses, it is to bee demaunded of oure aduersaryes whether they wyll haue these and suche other similitudes to agree in all poyntes.

Whyche thynge if they graunte to bee true, than shoulde they take awaye also the whytnesse, the roundenesse, ỹ taste, and the other accidentes of the breade from this sacramente. For the weaxe that is put to the fyer is not onely destroyed as touchynge the substaunce of it but also as touchynge the accidentes. If they wyll not the symylitude to haue place in thys behalfe, than shal it be lefull and free for vs also, to vnderstande all thys whole mattier, and to applyeit to the thynkynge and conceiuynge of oure myndes, and to that that is comprehended and enbraced by feith: and there wyl we graunte as touchynge the conceyuynge or comprehensyon of oure feyth that the nature bothe of bread and wyne departeth awaie, and that oure mynde and sollets onelye fyxed vpon the thynges that are thereby sygnyfyed, and vpon the thynges whyche are offred vnto vs by meane of that outewarde sygnes, that is to saie, vpon the

bodye

bodye and bloud of Chryst.

And as touchynge Chrysostome, thus muche suffiseth to bee sayde: wherin we maye well see howe truelye those thynges whiche we haue spoken before of vnderstandinge and takynge the olde fathers and auncient wryters of the churche dooe take place.

Austen aunswred vnto.

Then was Austens sayinge brought in and obiected agaynste vs, for that he wrote vpon the three and thirtieth Psalme, that Christe dyd beare himselfe in his owne handes: yea euen at his last supper whan he distributed and deliuered the sacrament aboute to his Apostles: and as for this, dooe not we denye. For what impediment or lette should there bee, but that Christe might beare his owne body in his owne handes yf by his bodye a man vnderstande the Sacrament of his bodye. And this it meneth that Austen did addein the ende of this place, this worde Quodammodo that is to saye after a certayne fashion, as though he shoulde haue sayed, he bare not himselfe after a playne and absolute maner of speakynge or vnderderdandyng, but aliquo modo that is, after a certayne fashion, and that is the same veraye waye or fashion whyche we haue here aboue alreadye declared.

Christ howe he bare hym selfe in his owne handes

They laye agaynste vs also thesame Austens sayinge written in the thyrd booke De Trinitate, that is to saye of Trinitie where he sayeth that the breade is brought to his visible lykenesse of fashion by the handye woorke of manne, but that it could bee made so greate a Sacramente withoute the inuisible operacion and woorkynge of the holy ghoste.

But it is a matter not alitle to be wondered at, howe these mẽ cã not cal to remẽbrauce nor receiue no other

worke of the holy ghoste in this sacramente, but transubstaunciation onely. For as soone as they heare the name and mencion of operatyon of the holy ghoste in thys sacramente they can streight waie bring in transubstanciacyon whereas yet neuertheleſſe theſe outwarde ſignes can not possybly be so chaunged, ꝑ they can bee brought to suche an high state and degree as to bee sacramentes, nor cannot bee chaunged. But by the power and might of God, ꝑ is to wete, through the lordes institutyon and ordinaunce by pronouncyng of certain holy wordes out of the scriptures, and by the strength and efficacye of the holy ghostes worckyng: For these godly thynges dooe not nowe any more come hurlyng or stumblyng into oure myndes after the vulgare or commen sorte: But wyth an effectuall and a veray earneſte enforcemente of the holy ghoste. And by the strength and vertue of the same holy ghost, our hartes & myndes be persuaded and moued to the conceauyng and enbracyng of the thinges of the sacramentes through the feith.

It is the operation of the holye ghoste that theſe elementes are made sacramentes.

Nowe as touchynge Austens saying who in the nyntie eighte psalme vpon the texte *Adorate ſcabellum pedem eius* that is, **Wurshyp ye the foote stoole of hys feete**, seketh about what footestole the same should bee, and at lengthe fyndeth that it is sayed in the scriptures *Terra eſt ſcabellum pedum eius* that is to say **the yearthe is hys foote stoole** butte howe (sayeth he (shall we wurshyp the yearthe: It is not wryten in the scryptures, Thou shalt wurshyp the lorde thy god, & him alone shalt thou serue, and is it not commaunded (sayeth Austen) that we shall not wurshyp any of the thynges whiche are in ꝑ heauens aboue,

aboue, or vpon the yearth beneath, or in the waters, or vnderneathe the yearth. But after al thys he bryngeth in, that a certain yearth there is, whyche bothe maie and oughte of good right to bee wurshypped, For (saieth he) the soonne of god tooke vpon hym mannes nature, that is to saie, fleashe of a virgyn, and fleashe is called yearth in the holy scryptures, because oure bodye was taken of the yearth. And that the fleashe of Chryste is to bee wurshypped, dooeth of thys mattyer plainly appere, because that whan he geueth the same to bee eaten, no man dooeth eate it before he hath first wurshipped it.

These woordes of Austen can make no thynge againste vs. For we make no denyall at all but that the fleashe of Chryste is to be wurshipped, because of the ioygninge and couplyng that it hath wyth hys other nature of hys Godhed. But nowe at thys present our contencion is, whether the said fleshe of Chryst lyeth hidden in the sacramente vnder the accydentes of the breade, and not whether the fleashe of Chryste bee to bee wurshipped or no. But they saie. If Chrystes fleashe were not there in the sacramente, and breade still remayninge or conteyned in the sacramente: than shoulde there bee Idolatrie comitted. But we thus aunswer agayn, that they also renne into as greate a daungier of Idolatrie, as we. For they also on there parte shoulde remoue and take awaye the accidentes, leste the same accidentes might happen to be wurshipped: and they shoulde chaunge the substaunce of the berayecuppe or chalice too, and make a transubstanciacion of it for feare leste it woulde bee wurshypped of some ignorannte persones, and Idolatrie cõmyted

But in a sacramente we putte a dyfference betwene the outwarde signes and the thynges that are sygnyfied by theim: and to these sygnes we geue and shewe honour and reuerence that is to wete, that thei bee reuerently handled and after a comely facion, and that they bee not cast away. For they bee holy thinges and deputed and appointed ones to god. But as touching the thinges signifyed and repzesented by the outwarde sygnes, (that is to wete, the bodye and bloud of Chzist, we dooe quickely and without any sticking graunte that they shoulde bee wurshipped. For Austen sayeth in thys place. There is none offence dooen in wurshyppyng of Chzystes fleasche: But there is an offense committed in not wurshyppinge of it. But yet dooeth Austen foozth with warne vs that we shulde not tary oz fixe our mindes vpon the fleasche of Chzist: but that we should lyft vp oure myndes to hys godly nature and to hys deitee, to the whyche deyte Chzistes fleasche is ioygned and knitte wyth suche a knotte as can not bee vnlooced foz els (sayeth he) *Caro non prodest quicquam sed spiritus est qui vivificat.* that is the fleshe dooeth nothynge pzoffyt noz auaile. But it is the spyzyte that quickneth and geueth lyfe. where marke, that thys saynge of Chziste whyche is wzytten in the sixth chappytur of Johns ghospell, is vnderstanded and taken of Austen concernynge Chzystes fleasche, and not after a carnall and fleashely vnderstandynge of the same, as some men wolde haue it. But nowe foz wurshyppynge of it I wyl here bzyefly touche and in fewe wozdes repeate the same.

Whych

Whyche before thys time I spake whan I decla red this epistle: whyche was that adoracion or wur shypping, consisteth in Invocatyon or callyng vpon, (as whan we praie to God) and in confessyng or ac knowelaygeyng, (whyche confessing is of two sortes the one with the hert, and the other with the mouth,) and in thankes geuing. Al these thiges bee dewe both to god and to Chryste where and whan soeuer he de clareth hymselfe vnto vs. And this is doone three ma nier of wayes: fyrst by reason of goddes woorde in wardly considered when some vehement thynkynge vpon God and Christe cometh into oure myndes, by the strength and power of the holy ghoste. And than dooeth wurshyppynge folowe streygth waye. For eyther we confesse and knoweledge his maiestie to bee moste excellent. &c. or els we call vpon him to helpe vs, or els we thanke hym for hys goodenesse shewed vn to mankynde. And these thynges dooe sometymes, declare themselfes vnto vs by externall and outward woordes, that is to wete, as often as we ourselues reade the holie scryptures, or els whan we heare godly sermõs. For in this case we be many times prouo ked to calle vpon God or to dooe other thynges whiche perteyne to the nature of godly wurshyppig. To bee shorte, Chryste and god sometymes dooeth declare hymselfe by outewarde sygnes as he dyd in ỹ Mounte of Synai vnto Moses, and to the prophet Isai in lykenesse of a kinge sitting in his regall throne. Exod.xix. In the arke of promyse, and in the Sacramentes. And Isay.vi. here also is adoracion or wurshipping vsed. But like as Austen gaue warnynge or exhorted vs, that we shoulde notte sette oure myndes and stayghe onelye

vpon the fleasche, but that we shoulde goe forwarde lifting vpon our myndes to his deite or godhead: So doe I now here geue warnyng, that whan we receiue the sacramente we should not stoppe or tarie in the outward signes w̄ our wurshipping, but that we shuld in spirite and in truth wurship Christe that sitteth in heauen at the right hande of the father. Which thing because some vnlearned people dooe not vnderstande by reason of this false opinion of *transubstanciacion* beeing now confirmed and rooted in mens myndes: therfore I would thynke it not vnprofitable, if we did refreine our selues from outwarde wurshipping of it, as frō prostration or kneelyng, vntyl suche tyme, as the rude sorte and ignorannt people were better enstructed & taught therin. Inward wurshippyng maye bee vsed without daungier: nether were the outwarde worshyppyng ill in his owne true naturall vse. For many menne dooe godlye and reuerentlye bowe theyr knee whan they heare those wordes of the ghospell *et verbum caro factum est* that it is to saye. **And that word became fleasche.** Ff. And yet is it not to bee sayed of them, that they wurship the veray wordes, but the thynges that is sygnyfyed bythe woordes.

Whyche same selfe thynge what stop or lette is there but that it may bee dooen in thys matyer of the sacramente, so that the outewarde sygnes bee not wurshypped, but the thynge that is sygnyfyed by the sygnes. But in these present dayes peraduenture outewarde wurshyppynge is not expedyent to bee vsed for the forsayde cause, vnlesse often mention shoulde bee made of suche matyers in the sermons to the people.

And yet leat not any man take occasion of these my woordes, to saye, or thinke that it is lawfull to worshyp Images or pictures, because that god and Christe dooe seme some times in them to declare hym selfe effectually vnto vs. For we haue plain woordes of scripture ỹ we shal not make vnto vs any Images to worshyp them. But as touchynge the woordes of holy scrypture, and as touchyng the sacramentes here is nothyng to the contrarye but that in hearynge or receyuyng them we maye worshyp them, because they bee thynges instituted and ordeyned by the woord, the wyll, and the commaundemente of god, too the entente that we might therby bee prouoked to the due seruynge of good, whiche seruynge of god, consisteth much in adoracion and humble wurshipping of hym. Neyther can ye also of thys matyer, or of any my woordes gather that any parte that remayneth after the receyuynge of the sacramente should be wurshiped. For what so euer strength the outewarde sygnes in the sacramentes haue, they haue it of the holy ghoste, of the lordes woordes, and of hys institucyon, and ordinaunce. Whyche thynges dooe no longer remain, then whyle the vse and receyuynge of the sacramente dooeth continue. And the promisse of God, is applied to thys sacramente whiles we eate and drink the sacramente. Wherfore ỹ opinion and doctrine of reseruing the sacrament was not Catholike, nor vniuersalli vsed or receyueth in ỹ Christyã cõgregaciõs. For in ỹ time of Helythins (as hym selfe testifieth wrytyng vpõ the booke of Moses that is entitled leuiticus) that ỹ was least of ỹ sacramẽt, was burnt which selfsame thing ỹ haste also in Orygyen vpon the same booke entitled

Leuiticus (though it bee but al one booke a scribed to know men. And clement byschop of Rome did ordein or make, that the leauynges of this sacrament should be eaten of the clerkes, as it plainelye appereth in his decree which is writtē in the title *de consecratione*, that is *of consecration*, and in the second distinction. We doe not denie but ẏ the leauinges of ẏ sacramēt wer sōetimes reserued & kept: but it was doen wout any wurshipping of it, & without any superstitious pointes of reuerence. The leauynges of this sacramente wer deliuered to childzen and to women to bee caryed to sicke folk, as it is plain in ẏ thistorie of *Eusebius* & in Hierome one of the doctours of the Churche. And I wolde sūwhat stagger to saye ẏ receyuinge of suche leauinges beyng doen priuatly out of ẏ holy compaignie, & with out the ordier and manier of receyuing the communiō instituted of Christe, was a right, a full, and a perfect receiuing of ẏ cōmunion or of ẏ sacramēt which receiuing of ẏ sacrament emōg the sicke folkes, I could yet neuertheless graūt vnto, so ẏ thesame do repeate ẏ holy wordes of Christ & so ẏ some honest Christiās doe there emōg thēselues put in vre ẏ ordinance of Christ in this behalf. For except mo persons thē one alone do receiue ẏ cōmunion together: the due ordze & course of receyuing this sacramēt is not obserued & kept. Christes wordes wer to me thē one, in this sort: *Accipe, edite et bibite*: ẏ is to say, take ye, eate ye, & drinke ye. There is breade broken into sondrye pieces, whiche thinge meneth, that it should be dealed about and distributed to mo then one. And thei speake many thinges in theyr canon of the olde Masse, whiche vnlesse a nomber dooe receyue it together, are sterke false and be-

raye

ray lyes. And besides this, it is called of learned men. Coena a supper, Communio, a communiõ, and synaxis a gathering or cõming together: which names do nothig agre wt a priuate actiõ or doyng of one persõ alone by himselfe. Neither do we in any place reade in olde writers of any priuate masses where one alone might receiue the sacrament without the companie of others

Honorius bishop of Rome was ye fyrst ye made a decree ye the sacrament of Eucharistia should be reserued & kepte and decreed ferther that honour and reuerence should bee dooen to it. Whan it was caryed abrode any whither. That if this thyng had been dooen of others before his dayes. It had not belõged vnto hym to make a decree of any suche thyng. And to speake in a briefe summe, we affirme & hold (as we haue before saide) ye this Sacramente hath not his ful strengthe & vertue & efficacie but whiles it is in doyng & in executing, & whiles it is in receiuing: which thing ye seest also to be doen in al the other Sacramẽtes. Hilarius is brought against vs, but he had veray great controuersies and disputacions with the Arrians against whõ he wryteth. Whiche Arrians thought that the father and the soonne wer none other wise knitte or ioyned together, but by a concord and agreement of wyll, and by suche vnitie of minde, that whatsoeuer the father would the sõne wolde the same. Against these Arrians.

Honorius bishoppe of Rome.

Hilarius answered vnto.

Hilarius thus sayth: I demaund of you this questiõ, whether the cõioynyng & vnitie that is betwene vs & Christe bee of the propriete of nature, or els of the cõcorde and vnitie of mynde and wyll. For the Arrians woulde for their purpose haue caught holde on that that place, in whiche Christe prayed that we mighte

bee

be made one with hym, as he and his father bee one betwene themselues. The text or sentence is in the seuenth chapitur of Johns ghospel, whece it is sayd:

Neuertheleſſe I pray not for them alone but for thē alſo which ſhal beleue on thē through theyr preachinge, that they all maye bee one as thou father arte in me, and I in thee: that they alſo maye be one in vs, that the worlde maye beleue that thou haſte ſente me. &c.

The Heretiques did putte this gloſe to it that we and Chriſte wer none otherwyſe ioygned and knitte together, but by conſente and vnitie of wille: and ther of they gatheredde and concludedde, that ther was in like mannier none other couplynge and knittinge together of the ſonne of god with the father, but only thilſame knittynge together and vnion of mynde and wyll. It was *Hilarius* parte therefore to decclare that we are knitte and made one with Chriſte naturallye, that he might conclude, that the ſonne of God alſo is naturally ioyned to ỹ father in very ſubſtaunce. The proving therfore of *Hilarius* cōcluſiō renneth thus: If the ſonne of God did truly & verily take the nature or ſubſtaunce of man vpō hym he agreeth with vs naturally in his fleſhe, & we bee ſayed to abide in him because he hath oure nature in hym. And agayn for the other ſide when we receyue the meate which was inſtituted of Chriſte, yf we dooe truely and verily receyue his fleſhe, we are partakers with hym naturally, and he dooeth trulye and verily abide in vs. And thus

thus doeth Hilarius take and frame his argumente of the veritee and trueth of the sacramentes, whiche veritee or to bee in the sacramentes we dooe not denye.
And this was a common custome emong the auncient wryters, to fetche the grounde of theyr argumentes out of the Sacramentes as thinges most perfitly knowē to al Chriſtē mē. And of al these thinges there is not one iote that is contrary to our sentence and determinacion. For it is no part of Hilarius entente to proue that Chriſtes fleasche lieth hidden vnder the accidentes of bread, or in this sacrament: but he maketh proufe onely and so concludeth, that we bee truely and verayly ioyned vnto Chriſtes fleſhe whan we receyue the sacrament, which thing we do not deny nor say agaynſt. But ye that make so muche a do for transubstanciacion, marke me this poinct, ỹ the same self Hilarius a litle before these wordes whiche he writeth of Euchariſtia, doeth say the very same thinge of baptiſme, ỹ through baptiſme we be ioyned vnto Chriſt, & enery one of vs to other not only by an vnion of conſent & agreyng together in minde & will, but also in an vnitie of nature & ſubſtaunce. Wherfore it ỹ same thinge so be, than are yecõpelled & driuen of force to putte a trãſubſtanciacion in Baptiſme too, yf ye beeyng a transubſtanciacion into the sacrament of Euchariſtia for ỹ reſpect aboue mencioned. Chriſoſtome doeth not muche varie from this custome of framing his argumentes out of the sacramentes. For in his eightie eighte Homelie vpon the ghoſpell of Mathew he sayeth (as we alledged before) that these bee the ſignes or Sacramentes of oure Lorde Jeſus, with the whiche wee do both bridle and ſtop the mouthes of Heretiques.

For they oftentimes sate: howe did Christe suffer? And we on oure side obiecte agaynst them again. If Christ had not verai true & natural fleash in dede, thā are these signes but vain thinges, whych thing follo weth veray well. For els the sacramentes shoulde signifye and represente vnto vs, feigned thynges. And thus the mouthes of the Manichees of the Marcionites, and of suche other pernicious heretiques, wer stopped of Chrisostome and suche others as he was.

An aūswere to Leo Bysshoppe of Rome.

As touchyng Leo bysshope of Rome, there is no cause why to take muche care or peine to aunswer him. For he in the sentence and determinacion of the sacramentes ẏ is layd vnto vs, doth both graūt a mystycal dystribucyon of it to mo then one, and also dooeth putte a spirytuall nourishyng, and an heauenly vertue, and affyrmeth that we bee transformed and chaunged into Chrystes fleasche, as he tooke our fleasche and nature vpon him.

Emisenus aunswered vnto.

They bryng, *Emisenus* againste vs, whose woordes bee reade in the tytle *De consecratione* that is to saye, of consecration and in the second distinction. But ther, (if thou looke well) thou shalt finde these woordes. *Mente attingas, et manu cordis accipias corpus Christi* that is to saye, touche thou Chrystes bodye wyth thy mynde, and take thou his bodye wyth the hande of thy herte. In the whyche woordes it is plain, that he dooeth affyrme and holde, that we dooe eate Chrystes bodye spirytually when we receue the sacrament.

And he moreouer byndeth earnestly (as the other olde wryters dooe) vpon the chaungeyng of vs into Chryst, whych chaūgeinge neuertheleſſe is doen (as we see) without any translubstancyatynge of vs.

I knowe

I knowe that many men maye mervaile, why we so often times dooe matche that same chaungeing whyche the olde wryters seme to speake of in the sygnes or sacramentes, wyth the chaungyng of vs into Chryst, whyche they all dooe graunte and constauntly affyrme. And some men dooe imagin, that there is another manier of ioygnynge betwene Chrystes bodye and the sacramente, then there is betwene vs and Chrystes bodye: and that therefore thys proporcion and comparisō hath no place in this matier, although ỹ old wryters affirme & avouche bothchaunginges.

To suche persones we aunswer and saye, that oure argumente is moste pithie and strong. For the reason dooeth argue (as the Logicyans termes be) *a maiore ad minus*, that is to saye, from the more necessarye requisyte to the lesse, and that negatiuely, that is to saye, in the waye of denyinge a thing to bee so or so. For ther is a greater coniunction and couplyng together of Chryste vnto vs and to suche as dooe receyue the communion, then there is of Chryste wyth these outwarde signes of the sacramente. For somuche therfore as in vs to bee knitte vnto Christ and to bee made one wyth hym, there is no transubstanciacion requred: muche lesse is there any suche transubstanciacion requyred in the sayd outward sygnes of the sacramēte. And that we be more nere ioygned and knitte vnto Chryste, then the outeward signes of the sacramente, it is manifestli proued by this reason, that ỹ ioynyng of Christe with the sayde sygnes was first inuented, deuised, and wrought to none other ende, but the we might be ioigned to Christ & made one with hym, as afforsaid.

we are more nere ioyned to Christ thē the signes.

Moreouer ỹ wordes of holi scripture pronoũce before the receyuyng of the Sacrament & the holy spirite (by which two thinges the signes be cõsecrated) do much lesse appertaine & belong to the sayde said signes, then they do appertaine & be long to man that receyueth ỹ signes. And as touchyng Theophylactus, we saie ỹ he is but a newe wryter and a man that wrote but of late dayes, and paraduenture, that chaunced to lyue in those daies whan many doubtes and disputacions be gonne to bee moued aboute thys transubstanciacyon, that is to wete Nycolas the byshop of Rome, at what tyme Rankraucke and Berengarius were alyue. Moreouer Theophylactus was a man of no great iudgemente, as it maie full well appere by hys declaracyon and exposicyon of the thyrde chapytur of the ghospell of Johntowardes the later ende of the chapytur, where he checketh expressely by name the latin Churche concernynge the procedynge of the holy Ghoste, because the latin Churche hade determined, that the procedinge of the holy Ghoste is from the father and the soonne. Therfore we wyll not thinke nor repute his auctoritye to be of so greate weight, that it ought to bee preiudicyall to the trueth. yet neuertheless, leat vs ponder & weighe his woordes he saieth ỹ the bread is not a signe of Christes body: & this he sayeth vpon Mathewes Ghospell, which thyng is well spoken, if he mene that ỹ bread is not an emptye figure, or a vain figure & void of al strẽgth & efficacy. Neither do we saie ỹ ỹ bred is suche a signe or figure. And we do nothig doubt, but ỹ this was his interpretaciõ & mening in dede for because ỹ vpõ Markes gospel he saith that the bread is not a figure not onely.

Theophilactus answered vnto.

For:

For els, if he shoulde vtterly denye that the bread is a signe or a figure of Christes bodi, he should be contrary to the rest of the fathers and olde writers whom we haue alredy plainly declared to graunte and putte bothe a sygne and a sygure to bee heere in this sacramente. He saieth also ỹthe bread is transformed conuerted and chaunged from the elemente and matier that it was afore, into an other. Whiche maniers of speaking if he vnderstande and mene Sacramentally, we dooe not abhorre from them. For the breade and wyne become sacramentes, & they passe & bee chaunged into elementes, that is to saye, matyers of heauenly thynges and they putte on as it were a newe garmente and shape to bee nowe the sygnes and tokens of an higher matier.

But (saye they) thys Theophylactus wryteth that the fleasche and the bloude for thys cause bee not seen, leste oure stomackes shoulde stande agaynste the receyuynge of it. But if thou (what soeuer thou bee) wilt so eagerly and so sore bynde vpon these woordes: we for oure parte laye agaynst the agayne, the woordes that the same Theophylactus wryteth vpon Markes ghospell: whyche are, that the kyndes or symylitudes of breade and wyne bee turned into the vertue or strength of the lordes bodye and bloud.

That if thou wilt allege that the sayd Theophylactus dooeth in all other places not saye, **into the vertue**. &c. But, **into Christes boddye and bloud**: we aunswere, that the interpretacion of these woordes is, ỹ these sygnes take vnto them the vertue of the thynges whyche they signyfye, by reason of the whyche vertue, the sacramentes bee of noleste effecte, then

The kindes and similitudes of breade and wine cõuerted into the vertue of Christes bodye & bloude

then if the veray thyng self wer there present. And (as I haue sayed) the yrkesomnes and abhorrynge of it is taken away, yf we putte that the chaunge is made not into the thinge, but in to the vertue of the thing. Hys other sentence semeth to bee somewhat more vi-olēte and of some more force & vehemencye, whych he wroote vpon the sixth chapytur of Jhons ghospell, where he thus sayeth: As the breade that Chryste did eate whyles he lyued here in yearthe, was chaunged into his fleashe by a naturall *transubstanciation* or chaun-geyng after the common rate of foode and nourishe-ment in mannes bodye: so is this breade chaunged in-to Christes body here in the Sacramente. yet this si-militude and comparison we graunte also to bee true yf it bee generally taken. For in this sacrament also, we dooe not denye but there is a chaunge Sacramen-tall, that is to saye, suche as in a Sacrament is requi-red.

That if thou sayethou wylte yedes take this si-militude euen plainly as it is made, and as it souneth, whiche is that the breade bee as verayly chaunged in the Sacramente of *Eucharistia*, as breade was turned into Christes flesche at suche tymes as he eate it whiles he here lyued: than wyll there folowe an inconueni-ence cleane contrary to thyne owne sentence and deter-mination.

For it wyll folowe, that the accidentes of the signes cannot remayne or be reserued still in the Sa-cramente of *Eucharistia*. For in thee foode and suste-naunce that Christe tooke frome time to tyme whiles he liued, the accidentes did not remayne.

Beyde

Beſydes the premiſſes, I wyll here allege for our purpoſe the woordes of the ſame ſelfe expoſitour vpon the ſixth chapitur of Johns goſpell, vpon theſe woordes: **he that eateth my fleaſhe, and drynketh my bloude, abideth in me, and I in hym.** &c. Upon whiche woordes Theophylactus expounyng them in the perſone of Chriſt, ſaith that this thyng is dooen, whiles the partie is *quodammodo*, that is to ſaye, in a maner mingled and ioygned vnto me, and is chaunged ouer into me.

Where thou ſeeſt agayne, that Theophylactus holdeth (as the reſte of the fathers and wryters dooe holde) that there is ſo great a chaungeyng of vs into Chriſte, that he wryteth vs to bee chaunged ouer and dooe paſſe into Chriſte.

And thus muche I ſaye at this preſent for aunſwere of that that was broughte in and allegedde agaynſte vs out of Theophylactus. Of the later wryters they bryng Anſelmus, and Hugo, and Rycharde whiche were in the tyme of Victor. Anſelmus and Hugo aunſwered vnto.

But forasmuche as in the tyme of theſe meane the doctrine of tranſubſtanciacion was now already perforce thruſt into the lappe of the churche, and the people compelled to receyue it: the ſayde wryters in ſuche woorkes as they made, didde accordyng to the tyme, ſo that the newe inuencion of ſuche ought not to haue place to the prejudice of the mooſte auncient oppynyon of the churche, and of the determinacion of the olde auncient fathers.

But

John Damascene answered vnto.

But one mã emong all others they seme to haue most highe in price, and this is John Damascene, who in the fourthe booke and fowerteenth e chapitur of his worke, of the right feith. Hath verai largely wrytẽ of this matier. But I fynd that this Damascene liueth vnder the Greke Emperour Leo Isanricus, so that betwene the tyme of Gregorius Maynus bishop of Rome, and thillame Jhon Damascene it was a full nye hundred and twentie yeares space at the leaste.

The time of Damascene when he lived.

And wheras now alreadye in the tyme of Gregorie many poinctes of superstition, and manye thynges of mãnes inuenciõ wer come by heapes into the Churche the matier did euery daye from that tyme forward renue still headlong to wurse & wurse. By reason wherof it is no meruaile at al if this Damascene stumbled vpon many pointes that wer both vntru, and also ful of superstition.

The iugemẽt of Damascene in diuerse Articles of doctrine.

And as for his iudgement how good and how great it was as well in arcticles and pointes of doctrine, as also in expounyng of the holy scriptures, we haue a sample good enough. For he is a wonderous great fauourer of Images, and susteyned both great and sore daungiers mo then one for vpholdynge and mayntening of them: yea and in this selfsame fourth booke he wrote a seuerall chapitur of a sette purpose concernyng the same matier of Images: where his mynde & sentence is, þ Images not onelye are to bee made, but also to be honoured and wurshypped. Besides this, he so highly estemed the reliques of saincte and holy men whiche are now in rest, that he appointed vnto them also a certayne chapitur for the nonce in whiche he feared not to call the sayed reliques, the

fountaynes

fountaynes and welles of the giftes of God. And he is so bold there as to saye that we are bound to worshyp the Sainctes with feith, whiche is a pointe vntollerable, forsomuche as feyth is due onelye to God and to his wordes. He hath also a sermon concerninge purgatorie, in which his opinion is, that Traianus the Emperour of Rome (who had liued bothe an Idolater & also a persecutour of Martyrs,) was deliuered from the punishment of hell at the prayers and intercession of Gregorie. And that one Falconilla a woman beyng in hir lyfe tyme altogether geuen to the wurshipping of Idolles, was at the praiers of an other certayne man deliuered from damnacion after that she was now allreadye deade, and had lyen faste holden and kept in the peynes of hell. He ferther bryngeth in a fable of one Macarius, howe that he talked with a dead mannes skulle, of whome he heard that durying the tyme whyle Masse was in saying the solles of the deade whiche endure tormentes are eased & released of theyr peynes: that saine whole Sermon dooeth he poudre with suche lyke feygned tales as these. Now as touching the exposition of scriptures, the self same Damascen whan he wryteth of the resurrection, he laboureth to proue it by a place in the booke of Genesis, where it is red that the lord saied to Noe. Gen. ix.

Fleashe with the bloude shalte thou not eate, for I shall requyre your solles at the handes of the beastes. He wyll require them (saieth Damascene) at the resurrectiō. For the beastes dooe not dye for mannes sake. Wherein he appereth to be ignorannt of the law that was made of god in the boke of Exodus, and in the boke of Deuteronomye,

where it is commaunded that the Oxe whiche renneth at menne with his hornes, and sleagheth anye bodye, shall bee stoned to death.

The same Damascene also in his booke De Virginitate, that is saye, of virginitie, writeth in this manier. If Adam had not synned, man and womanne should not haue been coupled together in Matrimonie to bryng foorth issue. And because he seeth the sentence and determinacion of God to bee agaynste hym, in these woordes, **Growe ye, and be ye multiplyed**: he sayeth that it was perhaps possible that menne shoulde haue multiplyed and gotten issue oute of some other parte of the bodye. There is not one of the schoole diuines that would thus haue sayd. The same Damascene also wresteth and raketh Basilius. For because he seeth Basilius to affirme that the breade & the wyne are as it wer the countrepaynes, or paternes of Christes body he expouneth Basilius to mene that same before the consecratyon: Whiche is a pointe without all ryme or reason

Damascene wresteth basilius.

For the breade and the wyne before consecracyon haue nothynge at all in them, more then other common meates haue. And in case the bread and wyne shoulde in suche wyse sygnyfye the bodye and bloude of Chryste, than shoulde they bee nowe alreadye Sacramentes before the pronouncing of the Lordes woordes.

Besydes this, in the Masse of the Greke Churche they dooe after the consecracion in moste open and playne woordes praye that the breade maye be made the bodye and bloude of Christe.

And

And namely in the masse of Basilius, the matyer so renneth, that the sayd woordes are sette after the consecracyon.

Yea and in our Canon also that was vsed in the olde masse yf it bee well loked vpon, it is named breade after the consecracion. But now are hys argumentes to be consydered and examined. The fyrste of them is grounded vpon the power of god, for seeynge that god was of power to create bothe heauen and yearth by hys woorde, and by the same woorde to brynge foorthe plantes and trees, beastes, foules and fysshes: why shoulde he not bee of power to make hys owne bodye of breade: But thys kynde of argumente is of the weakeste and febleste sorte that can bee.

Neyther dooe we now traicte or despute of the power of god. For we dooe not denye that god is hable to turne breade into fleasche: But all oure varyaunce is, whether he wyll so dooe or not. Another argumente of hys is taken & framed out of Chrystes manier of speaking. For saieth Damascene, it was not sayed of the lorde: Thys is the fygure or sygnes of my bodye, but is called the veray bodye of the lorde. But vnto thys argumente we haue alreadye made aunswere afore.

And in case thys man whan he denyeth the sacramente to bee a fygure of the lordes bodye, dooeth vnderstande it absolutelye, and euen as the woordes soune wythout any ferther addycyon, or interpretacion: he hath in manier all the auncyente fathers and olde wryters agaynste hym, who euerye one of them dooe heere in thys matyer acknowlege a fygure.

But in case he vnderstande it to bee not a figure onely, that is to saie, a vaine & a voyd signe, We our selfes also dooe wyllingly graunte somuche vnto him Albeit he dooeth here & there in hys wrytynges entre lace certain wordes in whiche he maie appere not to haue been of so grosse an opiniõ concernyng the sacramente, as hemaketh for. For in one place he hath these wordes.

The bread of the cõmuntõ is not simple & bare breade onely: but it hath a godly vertu ioygned vnto it. Whiche poynte we shal wythout any great stickyng admitte, forasmuche as we saye not that the breade is in thys case common breade or mere breade, but that it is now a breade halowed, and turned into the nature of a sacramente. And godly vertue maye for thys cause bee sayed to bee ioygned vnto it, because that ỹ holy ghoste dooeth vse thesame as an instrumente towardes our saluation. Besides the premisses, he maketh a comparison betwene thys sacramente and baptisme, in whyche cõparison he sayeth that god hath customably vsed to cõdescende vnto our vsage, and to our familiar facions that we are acquainted withall, and because that men are woont to bee washed wyth water, and to bee enoynCted wyth oyle: therefore god hath ioygned and geuen hys grace vnto these thynges, and hys spirite vnto baptisme. And in lyke manier forasmuche as it is the custome and vsage of men to eate breade and to drynke wyne: he gaue and ioygned hys godhed vnto these thynges.

But now after the transubstãtiacyons, god should not

not haue ioygned hys godly power or hys godhed vnto these thynges: but he shuld clene haue put away these other natures of breade and wyne.

And the reason and circumstaunce of the sayed comparison dooeth require, that lyke as the ioygnyng of bapteſme wyth grace and wyth the holyghoſte doeth not put awaye nor destruye the nature, of the water: euen so the thynges of thys sacramentes should not destruye or cast awaye the beeyng and the true nature of the signes. Damascene sayeth moreouer that god did so condescende vnto our custome & vsage, that by meane of suche thynges as are familiarly vsed emōg vs, and are within the ordre and course of nature, we shoulde bee placed and sette in those thynges whiche are aboue nature. In whyche place he toucheth also of our chaungeyng into Christe. But it is here to bee noted, that he affirmeth the outward signes and matier of the sacramentes to bee thynges accordynge to nature, that is to saye, naturall thynges, and thynges of their own natures.

That yf ye putte thesame to bee accidentes onelye and withoute a subiecte, or accidentes that haue the bodye of Christe hidden vnder them: than are thei not any longer to bee taken for thynges of theyr owne nature, or for thynges within the ordre and course of nature.

And Damascen vseth suche playne termes in ỹ matier that he affirmeth the nature of bread **to be chaunged ouer, to bee taken to another thynge and to be made Christes body:** which wordes

yf they bee taken and vnderstanded of a Sacramentall chaunge, they make nothynge at all agaynste vs.

And where he also sayeth that these chaunges happen aboue nature, we admitte and graunte that too. For it is not of any naturall propertee belongynge vnto common breade, that a sacrament shoulde bee made thereof, no more then the fountayne of oure regeneracion or newe birth to bee made naturallye of water.

That yf ye demaunde of Damascene the manier howe this chaungeynge of the breade into Christes body commeth to passe: he aunswereth that it is not a lyghte mattier euen for vs to expresse the mannier howe breade in oure naturall foode and sustenaunce is chaunged into oure fleashe.

But as touchynge this similitude and comparison howeit maye bee taken, we haue sayed sufficiently afore whan we spake of Theophylactus. If ye take this similitude generallye, and applye it to a Sacramentall chaunge, it is verye well, but if ye will haue the comparison specially made of suche a mutacion or chaungeynge, as there is of the foode that we take in oure bodyes, whan it is turned into our fleashe: than shall ye make not onelye the nature of breade to geue place and to departe awaye, but also the accidentes therof to doose the same.

Damascene after all this affirmeth the breade so to bee made Christes bodye, and the wyne and water in suche wyse to bee made his bloude, that the same

same are nowe not twoo thynges, but one. If he referre this terme, to bee one thynge, and not twayne, to the cuppe and the breade, as though he should saye that these twoo are one Sacramente: We wyll make no greate a dooe in the mattier, (for in this accion or dooyng, as in one Sacramente, Christe is offred vnto vs, for a foode.

And yet in takynge bothe partes of this Sacramente, the Churche is not a fearde to speake of theym as thoughe they were twoo, and to saye, that there bee Sacramentes here. And in the collectes whiche they were woont to saye in theyr olde Masse they did after the communion manye tymes saye these woordes.

The Sacramentes whiche we haue receyued. &c.

But an yf they affirme them in suche wyse to bee one, that after the consecracion the breade and Christes bodye bee nowe one thyng, and notte twayne, for the transubstanciation that is incedente vnto it: than wyll we sette agaynste this the sentence and determinacion of Ireneus, in whiche he wryteth the Sacramente of Eucharistia to consiste of twoo thynges, the one yearthelye, and the other heauenlye: We also sette agaynste theym Gelasius sometyme Byshop of Rome who speakyng of ẏ vniõ of the humayne nature and diuine nature in Christe, bothe the sayde natures remayning wholle and vndefyled, argueth and proueth it to bee true by the conioning and couplyng of the bread with Christes bodye in this sacramente, bothe natures remaynynge whole

and

and perfect. He affirmeth moreouer that this Sacrament is not cast downe in the draught. Neyther can it in verey dede otherwyse bee spoken of the transubstanciatours. For whereas they put and holde that in this sacrament of Eucharistia there is nothynge but the accidentes of breade and of wyne, and the nature of Christes bodye: there doeth no parte of these thynges belong to any draught. But against the premisses I wyll now bryng in and obiecte a most manifest place of Origen vpon Mathew in ỹ fiftenth chaptur, wher he expouneth and declareth these woordes of the Euãgelist: **That that entreth ito the mouth, defileth not a man.** And there dooeth Origen saye thus: If it dooe not defyle a man, than dooeth it not sanctifie hym and make hym holy neither. But what shall we saye of the Lordes breade? Is it true that it neyther maketh a man holye, nor defileth hym? he aunswereth: that lyke as if any thing seme vnpure, it nothynge at all defyleth vs except through a corrupt conscience in vs: Euen so also that that appereth and is called holy, dooeth not sanctifye vs nor make vs holy, vnlesse there bee righteousnesse wythin vs, and perfectenesse of life. For if of it owne nature it had the propretee to sanctifie & to make holy: than should there not haue been many sicke emõg the Corinthians, and many haue died. Where fore that that is materiall or grosse and corruptible in the lordes breade, dooeth passe down into the bealie, and is cast out into the draught: and that that is by humble prayer & by the lordes woorde, is profitable vnto the solle accordyng to the porcion of euerie mannes feyth. It is not than the materiall parte of the lordes breade that

Origens mynde of the sacramente whether it goe into the draughte or not.

is

is profitable: but the woord that is put thereto is the thynge that auayleth. And to the entente that one shoulde not thynke hym to speake of any other meate: he repeateth it agayne in a briefe summe, and sayeth: Thus muche haue we spoken of the mystycall and Sacramentall bodye of Christe.

Nowe leate not anye manne to impougne this that we haue sayed, cauill and saye, that Origen did nowe and than erre in diuerse opinions and articles. For Hierome, Epiphanius, and the olde auncient fathers, whiche didde with all possible diligence searche and bryng foorth his errours to lyghte, dooe not in anye place make mencion that he was in anye wronge opinion of the Sacramente, whiche thynge they woulde neuer haue leafte vnspoken, yf he hadde in so greate a mattier gonne neuer so lytle oute of square.

And Origen in the place afore alleged moste manifestly and plainly addeth these woordes also, that the wycked sorte dooe not eate Christes bodie, because that Christes bodye is a thyng that geueth life, and he that eateth it, abydeth in Christe. Wherfore agaynst thys Jhon Damascene beeyng but a newe writer of late yeres, & a man not of so great a name to speake of, leat Origene bee sette, who is bothe a verey auncient writer and also estemed of al men for a ryght famous Clerke.

After this there was obiected against vs out of the Counsayle of Ephesus that whiche Cyrillus wrote in the behalfe of the same counsayle to Nestarius byshop of Constantinople. The counsell of Ephesus and ver.

For all the matyer of the Consaill was than againste the said Nestorius, because that he did constitute & set the persone & nature of man in Christ vtterly soondred and deuyded aparte from the persone of the soonne of God: so that after hys mynde, there was none other coniunctyon or copulatyon betwene them but of a dignitee and woorthynesse in Chryste. And Cyrillus argueth agaynste the sayde Nestorius takynge hys argumente of the nature of the sacramentes. If the fleashe of Chryste sayeth Cyrylus bee after that sorte seperated from the persone of the deitee and Godhed: than it folowyth that the same is not of power to gene life and whan we eate in the sacramentes the fleash of Chryste, we shoulde eate the fleashe of some holy and excelente man and no better. But thereby shoulde we not obteyne eternall lyfe accordynge to the promyses.

Thys is the marcke and ende of all those dysputatyons. Those fathers dooe not contende, neither goo they aboute to enforce or affyrme that the fleashe of Chryst lyeth hydden in the bread: but theyr mynde is, that we dooe eate the sayde fleashe of Chryste in the sacramentes, and that verayly, yea and suche fleashe as geueth vs eternall lyfe: whyche thynges we denye not, so that the eatynge bee taken to perteyne vnto the soule and to feyth. For we graunte that in the sacramente the fleashe of Chryste is eaten spiritually, but yet truely.

Neyther dooe we at any tyme feygne or imagyn suche a persone of the soonne of God, as is seperated and deuided frome the persone of the Godhead.

Theyr

They obiecte agaynste vs the Councell of Rome or Vercelles, where Berengarius was cõdemned and compelled to recante hys opynion of the Sacramente.

To the whyche Councelles, for asmuche as the actes & determinacions of them are not abrode nor sette foorth in wrytinge, we haue not muche to answere. Wherfore it shall not be vnprofytable to examyne & weygh the sayd retractacyon or recantacio prescrybed & wryten word by word in the sayd councell vnto Berengarius, by the sayd Nicolas than byshope of Rome as is afore sayed, and than by that we shalle perceyue what grauitee there was in that same Coũcell, and what greate wyse men and wel aduysed thei were that were the presidentes and reulers therof.

In the decrees and in the lytle *de consecratione*, that is, of consecracyon and in the secound dystyncyon, in the chapitur begynynge Ego Berengarius. &c. the sayde recantacyon of Berengaryus is wryten, wherin he was compelled to graunte and confesse that the bodye of Chryste is wyth the preystes fyngers handeled, and wyth the preystes handes is broken, and wyth theyr teethe is chewed sensybly, that is to saye, soperfyctelye and beraylye, that the bodylye senses of felynge and tastynge maye iudge it.

An answer to the counsaile of Rome and Vercels of Berengarius.

Whychethynges howe conuenientlye they accorde wyth the bodye of Chryste beynge nowe glorifyed, and howe well it agreeth wyth that sacramente leat any wyse man iudge.

The recantacio of Berengarius.

The glose of ꝑ decres.

The gloser of the decres, a man otherwise but of a

grosse vnderstandyng, yet coulde not choose but espie thys greate inconuenience. Wherfore he sayeth in the glose, that these thynges muste bee taken veray warely and handsomely, or kynelye. For els (saieth he) thou shalt falle into a greater errour then that was, wherwyth Berengarius hymselfe was infected.

For thys gloser sawe well ynough, that it was not conuenyent nor decent to saye, that the bodye of Chryste shoulde bee sensybly handeled, broken, or bruised wyth the mynysters teeth in the sacramente.

The maister of the sentẽces declareth the recantacion of Berengarius by a figure.

And the mayster of the sentences in the fowerth booke where he goeth aboute to heale this sore, saieth that these thynges must bee attributed, not to the bodye of Chryste, but to the outewarde signes, whiche outewarde signes the transubstanciatours selfes put to be onely accidentes. And so he maketh therof a figuratyue speche. But this fyguratyue manier of speking yf we dooe vse neuer so aptely or conueniently, and duely, interpretyng the sayinges of the fathers when they vse woordes of high reuerence in speaking of this sacramente: our aduersaires make a wounderfull outcrye at the matter, allegeying that we dooe corrupte and marre and also falsifye the auncient fathers wrytynges, not withstanding that thei them selues dooe herefiee to the same ancores and refuge, and wil haue a trope or figure to be where none ought to be, namely in the openyng and declaryng of a doctryne, and in fraunyng of a recantacion, whyche ought of all other thynges to bee moste clere & plain. Therfore we passe litell of that Councell seeyng they erred so grosely.

The Counsell of Constaunce aunswered vnto

The Aduersaryes dooe also obiecte the Synode or Counsel of Constaunce wher Wiclieffe was condemned,

ned, and Iohn Husse and Hierome of Praga were there bothe of them burned for diuers articles, but chiefely for that they helde opinion againste this transubstanciacion, whiche was there constituted and established by a full decree. But as touchynge this counsayle, we cannot but calle it false and periured, considerynge that it caused those twoo men to be put to death that wer come thither vnder false conduict, which also the Emperour toke very greuously: For he hadde promised for them that they shoulde safely returne home agayne, and was become suertye for theym, or els the Bohemes would neuer haue permitted ne suffred them to go to that councell. And that they dydde there make a constitucion and decree of transubstanciacion, is a token & argument that the same is but a newe determinacion come vp but of late.

The counsell of Constãce false forsworne and cruell.

The falsehood & periurye of the Councell of Constaunce.

Neither is it of anye sorte that manye menne saye it was there but confyrmed by a decree, and not firste constituted, because that vnder the forsayde Nycolas Bishoppe of Rome in the counsayle of Vercelles and Rome, the same sentence and decree of transubstanciacion hadde been manifestlye ynough declared.

The opiniõ of transubstanciation is not olde.

For truelye we graunte that this opinion before the counsayle of Constaunce did (I cannot tell howe) after a sorte but breake foorth, and so was violentely and parforce thrust into the Churche: But because it was not fullye receyued, but had euery where manye contradictions and gainsayinges: they iudge it necessarye to bee established agayne by a newe decree, and that veray cruely, euen with fyre and deadlye threatenynges.

But against this councell we obiecte the generall and vniuersall councell holden at Florence vnder Eugenius the fowerth bishoppe of Rome, who was there presente, and there was also presente the Emperoure of the Grekes together with the Patriarkes of Constantinople, and many Bishops mo of the Easte partes. In the whiche counsell the Churche of the Grekes was reconciled and ioigned to the Churche of the Latines, and there they agreed as touchyng the discorde and controuersye that had been concernynge the holye Ghost. And in the actes of the counsayle it is to be seen that after the Bishoppes of the Easte parties and ỳ Latines had agreed vpõ certain articles: ỳ Bishop of Rome than beyng would haue proceded ferther & would haue driuen them to traicte of *transubstanciation*, & to receiue it as the Latines did beleue it. But here the grekes stiffely wᵗ stode hym, & wold in no wyse traict of any suche matier. Neither could they be moued nor induced by any argumentes to cõsent therunto. And whã the letters or instrumentes of vnitie, concord & agrement betwene thẽ should be made & published: the sayed Greke Bishops made a speciall prouiso, ỳ in no wyse ther should be any mencio made of this matier of *transubstanciation*: which was also obserued, as appereth in the Bulle of Eugenius, which begineth *Exultent cæli et letetur terra*, &c. where in he reioyceth in the behalfe of Cristian nacions for this most happie chaunce, that ỳ churche of the grekes & the churche of ỳ Latines wer come to a cõcord & vnytee agayn. Wherof it foloweth ỳ if the transubstanciation had been a matyer of suche weyght & effycacy: ỳ Romishe churche wouldе neuer haue come to a tonement and been coupled wyth the

churche

Churche of the Grekes not receyuing thesame. For nowe of dayes they saye it is a veray pernicious and a detestable Heresie not to admit transubstanciō. Nor it is not to be thought nor supposed, that the Latine churche would haue coupled her self with heretiques and been one with them. By this also is the argumēt made voyde and of none effecte, whiche they broughte of the vniuersal consent and agreement of the churche. For it is not true which they affirme, that all Christen churches did conspire and agree in this article of transubstanciation. For that same auncient churche which was in the tyme of the fathers (as we haue shewed) did neuer ymagine nor deuise any suche matier: Also the Greke churche of the East parties was not in like opinion that we haue been in. Besydes al this, to their argumentacions they adde mooste hyghe prayses of the diuine and godly power, to induce the people to beleue so greate a myracle. But this is an argumente moste weake and feble, for the thynge whiche they oughte chiefely to haue shewed, they haue neuer yet hitherto truely proued, whiche it is, that god will dooe it, and that the holye scriptures dooe promise suche a thyng vnto vs. For these woordes whiche they allege that is to wete, **This is my body**, these woordes (I saye) are the matier that is in controuersie, & maye haue another meanyng wherefore the argumente is of no strength ne force. And we shall declare the weakenesse of thesame by a certaine example. The Lord said vnto Nicodeme, that no manne coulde entre into the kyngdome of heauen, excepte he were borne of newe. Than Nicodeme began to demaunde: how can a mā whan he is old entre agayne into his mothers wōbe.

To the Argument of the diuine power.

Beholde a similitude of Nicodeme.

It

It might haue been saied vnto hym: Chryste hath euen now affyrmed that it shall so be why dooest thou doubte of the power of God, by the whyche all thinges wer created. By the same power of God maiest thou vndoubtedlye bee borne againe out of thy mothers wombe. But the matyer was not so handeled: But Chryste declared that all thys shoulde bee dooen by a spyrytuall regeneracyon. For although he made mencion of the water whyche parteyneth to baptisme, yet did he most manyfestly teache, that the regeneracion must be dooen by the spirite. And euen so dooe we see it happen herein thys matier of the sacramente.

Chryst commaundeth vs to eate hys fleash, and he takynge the breade in hys haude, sayethe: **This is my bodye.** Now the transubstanciatours said: It cannot bee that the bodye of Chryste shoulde bee together with the bread, Wherefore, it must nedes folow that the nature of the breade, bee turned by transubstanciacyon into Chrystes body. And that it is so transubstaunciated, they wyll nedes parswade men by an argumente of the power of God, because he is hable to doe it. But in the meane whyle, the transubstanciatours dooe thus obiecte agaynst vs We dooe not thys alowe, (say they,) for Chrysostome, Ambrose, & Cyrillus, whan they traict of thys mutacion: the lykewyse remit vs to the power of god, & magnyfye the same power of god wt wunderful high laudes & praises. But to thys we answer, ỹ the fathers speake verey wel, for vndoubtedly, it belongeth to ỹ power of God so to chaunge breade and wyne that they bee made sacramentes, whyche they wer not afore: neyther is it the worke of nature that bread and wine should

Why the fathers speaking of this sacramente dooe so magnifie the power of god.

so

so mightely and so effectually signifie offre and repre-
sente the bodye and bloud of our lorde to bee compre-
hended wyth out myndes and wyth out feith. Where-
fore the holy ghoste dooeth here entremedle hymself: &
the lordes institution and ordinaunce in this behalfe,
is of great strength and vertue: & the wordes beeyng
at the fyrst pronounced by the inspiration of God and
now repeated agayn by the ministre dooe worke no
smalle effecte. Ye maye to the premisses putte our con-
uersion and chaungeyng into Christe whan we dooe
receiue the communion, all whiche thynges are ferre
aboue the power & strength of nature. And now wher
as the supernatural power of the lorde maye bee requi-
red to al these thynges: these men applye ỹ sayd power
of God to transubstanciation. But thys is a muche
lyke thyng as if we should make an argumente and
should reason, (as the logicians termes bee) *a universali
ad particulare*, that is to saie, from the more general to
the lesse general affirmatyuely, that is, by the waye of
affirmyng a thyng to bee thus or thus, whiche is the
worste kynde of argumente that can bee made: as for
exãple there can not bee a worse argumẽte thẽ to say.
**This same is a tree: ergo it is an apples
tree.** For it maye bee a cherrytree, or an oke tree, or so-
me other tree. But contrarie wyse, to saye: this in an
aple tree. **Ergo it is a tree,** is a verye good reason
and a well framed argumente. So, to saye: **Goddes
wyll is to dooe suche a thyng or suche a
thyng: ergo he can dooe it,** is a perfecte good
reason. But there can not bee a lewder maner of ar-
guyng, then to saye. God is of power to dooe suche a

thyng: ergo he wyl dooe it, or dooeth it.

For God is of power euen now at this daye to heale all diseases and sicknesses of all men, to make the dum to speake, to restore sight vnto the blynde, and to reuiue men that are dead, (as Christe reised Lazarus, and as he wrought the thynges afore spoken, and many other miracles, whyle he liued here on yearthe.

But to say that he so doeth wer falle: and to require that he should so dooe, wer a tẽptyng of hym not ferre differing from blasphemie.

But to returne to thys matter that we now haue in hande, it maye ferther bee sayed that in Baptisme also is required the same power of god.

For it is not a woorke of nature, that water should bee made the fountaine of our regeneracion or newe birth in Christe.

But here some persõnes can not euen veray wel beare, that baptisme should bee after thys sorte cõpared with the sacramente of Eucharistia. For although they can not saye nay but that Christe is present in baptisme also, and is there geuen vnto vs. (for it is wryten **ye as many as are baptised haue dooen christe on vpon you:** yet is Chrysste (saye they) after a more excellent sorte in the sacramente of Eucharistia, then he is in the sacramente of baptisme: & therefore the breade is transubstanciated, and yet is it not necessarie, that the water in baptisme shoulde bee transubstanciated.

To whom we aunswer, that it is not muche to bee passed on

there are not to bee putte in thys matter suche great miracles, as these transubstanciatours dooe affirme. And that thyng maye rycht well appere if ye peruse the verses of Gregorius nazianzenus, in whiche verses he comprysed a registre of all Christes miracles, & yet dooeth he not make any mẽcio̅ at all of these miracles, of *transubstanciation* whiche neuertheless (if we wyl beleue they) are moste hygh and incomparable. Austen also whan he gathereth the wondreful workes of holy scripture in a certayn booke of hys (if it bee his as it beareth hys name,) yet speaketh not a woorde of the miracles of *transubstanciation*. Wherefore, it is manifest that there ought not any argumente to bee brought in for thys opinion of transubstanciation out of the power of god, whyche power of god we dooe not onely in no manter wyse denye, but also dooe earnestly hold, that the same is rycht nedefull and necessarie in thys sacramente of Eucharistia. Next after thys argumente of the power of god, they objected agaynst vs, that theyr opinion was confirmed wyth many miracles, whyche are read in Cyprian, in the like of Gregorie, and in many other wryters.

The auncient fathers speake not a woorde of the miracle of transubstãciacion.

And herunto we saye that possible it is that miracles myght bee thre emaner of waies shewed about the sacramente of Eucharistia. Fyrst, to kepe notorious synners and persones vnworthy backe from so hygh a sacramẽte. And thys kynde of miracles we dooe embrace and gladly receue. For the Apostle paule wryteth that emong the Corinthians there wer many weake & sicke, and many dyed, because they receiued thys sacramente of the bodye and bloud of our lorde vnworthyly. And vnto this sorte I thynke those miracles to bee reduced whyche

Miracles doen about the sacramẽt of Eu-

ſed on in whether of bothe ſacramentes Chriſte bee after a more excellent ſorte conteined, then in the other, ſo that he bee graunted to bee preſent in theym bothe.

And as he maye beein the one wythout any tranſubſtanciacion of the elementes, that is to ſaye, of the naturalle thynges that the ſacramente is made of: euen ſo maye he bee in the other too.

That if ye wyll nedes ſtriue about the dignitee of the ſayd two ſacramentes whether of them is the more excellent: than maye the excellencie of baptiſme bee proued by argumentes ryght effectuall and pithye. For fyrſt, it is a greatter matter to bee generate and borne, then it is to bee nouriſhed.

Secondely baptiſme was honoured and notified, wyth a noumbre of miracles at once: for the heauens opened at the baptiſyng of Chriſte, the voyce of the father was hearde, and the holy ghoſte was ſeen in the lykeneſſe of a doue: whyche thynges did not happen at the inſtitutyng and ordeinyng of the ſacramente of Euchariſtia.

And yet dooe not we ſpeake all thys to the derogacion of thys ſacramente, (for it is a ſacramente of moſt hyghe dignitee, and a ſacramente moſte woorthie and mete to bee chiefly had in honour and reuerence:) but all thys is ſpoken to thys onely ende and purpoſe that we maye make a full anſwer vnto the obiectiõ ỹ was brought againſt vs of ỹ power of god. We haue alſo declared alreadie afore out of S. Auſten in the thyrd booke of the Trinitee, & the tenth chapitur, that

whyche Cyprian wryteth. An other kynde of miracles there is ſometymes brought in to make thys ſacrament more notable and glorious, to the entente, that the dignitee, excellencie, and greatneſſe therof ſhould bee declared and notified, whyche kynde of miracles alſo we dooe not deſpiſe nor refuſe: for we knowe that baptiſme alſo hath often tymes been adourned and glorified wyth many miracles. The thyrd kynde of miracles maye bee miracles deuiſed to confirme and to ratifie this opinion (or more truely to ſpeake) thys errour of tranſubſtanciacion. And after thys ſorte the aduerſaries laye ſuche miracles againſt vs.

charitia maye bee three maner of wayes.

But thys kynde of miracles are vtterly to bee reiected. And of thys pointe, we are warned by the lawe, that as often as any prophete attempteth to enduce the people to ydolatrie, and to ſuperſticions, although he confirme the ſame and make it credible by miracles: yet we ſhall not geue credite vnto hym, yea & the lorde wylled and commanded that ſuche a prophete ſhould bee ſtoned. We knowe alſo beſide the premiſſes, that Antichriſte ſhall come, and ſhall bee muche renõmed by the meanes of ſtraunge ſignes and woondres that he ſhall worke. Neither bee wee ignoraunt that in Moyſes tyme the ſorcerers ſtood in the preſence of Pharao, and did miracles againſt the woorde of god. We reade alſo in Ireneus in hys fyrſt booke of one Marcus a deluder and mocker of ſymple folkes and an heretique, whyche did euen in thys ſacramente of Euchariſtia, vſe woondreful illuſiõs to ſeduce & peruerte the ſimple ignorañt people. For he would in ſuche wiſe turne the coulour of the wyne, that it ſhould appere vtterly to bee veray bloud in dede: & a ſmall quantitee

of wyne should so growe & multiplie by hys steightes of iugleyng, that all the wholle cuppe should bee full to the veray brymme, yea and renne ouer too.

Yea and whan an other bigger cuppe was brought vnto hym that would hold more in it: thys Marcus would so hãdle ỳ matier that the bigger cuppe should bee full too, wythoute puttyng of any more liquour vnto it then was afore. What man would saye that thys keloives was euer the more approued or confirmed by these miracles? If we will come to the stories of the Gentiles, we reade that there hath riuers and streames of bloud renne along vpon the grounde, and that Iuppiters thumbe hath spinned out with bloud. Liuius telleth that in Rome our time it did raine flesh. Quintus Curtius reporteth that at the citee of Tyrus whan it was besieged of Alexander the great, a loke of breade did openly in the syght of them all sweat out and droppe bloud whan one of Alexanders soldyars cutte the loke And Apollonius Thyraneus is reported ỳ whã he was at the parliamente before Domitianus the Emperour, he vanished away sodeynly, and could no more bee found.

Certain miracles wrought by Ethnites & Gentiles.

Thus there bee miracles and woondres infinite which the Gentiles myght in this case bryng in to confirme theyr worshyppyng of Idolles.
And therefore all suche miracles as these men affirme to make for the confirmyng and establishyng the superstition of transubstanciacion, we vtterly reiecte and disallow.

Neither is it muche to bee regarded, that they bring in for this purpose, of a miracle showed of Gregorie

gozie byschop of Rome.

For it is wryten in hys like, that the lozdes breade, oz (if ye wyll so calle it) the sacramente of Eucharistia, was turned into a finger of fleasche.

Whyche thyng if it wer so dooen for either of the two causes whiche (as aboue sayd) we dooe receiue, there is no great earnest strife to bee made for the matter.

Albeeit that same like of Gregozie is a matier of no great weyght oz force to bee passed on.

For if we wyll beleue Vincentius the said life of Gregozius was wryten an hundzed yeres after he was dead of our Jhon of Rome a deacon, and sent to a certan Empetour beeyng a Germain.

But putte the case that it was so in ded. If our aduersaries wyll therof conclude by the shewyng of the finger of fleasche, that the fleasche of Christe dooeth corporally and bodyly lye hidden vnder the accidẽtes of the breade than myght a bodye by this kynde of miracles conclude, that vnder the sacramentall similitudes and signes there is bothe coles and asshes conteined, because that thys holy breade was ones turned into these thinges in Cyprians tyme, (as hymselfe wryteth:) I beleue also that the sleightes and illusions of vyle lewd felowes are not vnknowen, whyche they haue often tymes vsed to deuise and inuente miracles.

In an other argumente they layed veray sore to our charge the dignitee and excellencie of Chrystes bodye glozified, whyche from the tyme of hys resurrection fooyth ward is called hys bodye spiritual, whiche dignitee and excellencie of Chrystes bodye glozified we dooe in no wyse denye.

yet wyll we putte you in remembraunce of that that Austen hath in an epistle to one Cõsẽtius, where Austẽ affirmeth that Christes bodye glorified is not after suche sorte a spiritual bodye, that it passeth into the nature of a spirite. For a certain kynde of bodye there is, whyche of S. Paule in the fifteenth chapitur of hys former epistle to the Corinthians is called Corpus animale, as ifye should saye in englyshe, a bodye endewed wyth a solle whyche the translatours of the bible dooe for the more plainer vnderstandyng of the vnlearned calle a naturall bodye, and yet in the self same place of Paule, it is sayed of Adam that he was made a lyuyng solle, and suche a man is in the secound chapitur of the same epistle called, *Animalis homo*, and it is translated in englishe, **a natural man.** But the sayd place of S. Paule where suche a bodye endewed with a solle is called *Corpus animale*, is not so to bee vnderstanded, as though the bodye dooeth passe and chaunge into the nature of the solle. And agayn, the same austen in the twentieth chapitur of the thyrteenth booke *de ciuitate dei*, that is to saye, of the citee of god, wryteth in thys manier. The solle sometymes, whyle it foloweth the appetite of the fleasche, is called carnal and fleaschely not for it is chaunged into the nature of fleasche: euen so the bodye is called spiritual, not because it is chaunged into the nature of the spirite, but because it wyll bee altogether obedient to the spirite, to fulfille the desire & wille of the spirite. And Hierome in an epistle to Pammachius, whyche epistle was made in defense of the trueth agaynst Jhon the bishop of Hierusalem, who sayeth that the solles of suche as arose, had euery one of thẽ a bodye of ayer, whiche was not subiect neyther

Corpus animale.

to touchyng

to touchyng noꝛ to the ſyght, and Hierome (I ſaye) in thys epyſtle dooeth by all poſſible meanes contente to pꝛoue, that Chꝛiſte after hys reſurrection had a veray true bodye in dede, and the ſame alſo viſible. And Hierome aunſwereth to an obiection whyche obiectiō was thys: If Chꝛiſtes bodye after hys reſurrection was in ſuche ſoꝛte viſible and was the ſame veray bodye that he had whan he was aliue afoꝛe: Wherefoꝛe was it not knowen at what tyme he ſhewed hymſelf lyke a pilgryme to the two diſciples goyng to the caſtle of Emaus? To this doeth Hierome thus make aunſwer. Becauſe theyꝛ yes wer holden, that they ſhould not knowe hym: as if he ſhould haue ſayed: as touchyng the nature of hys bodye, it was bothe viſible, & myght haue been knowen: but the lette ẏ was, was in the ſame veray epiſtle to the Coꝛinthiās. Yet neuertheleſſe our ſacramentes haue many pꝛerogatiues and many poyn tes of dignite aboue the ſacramentes of the olde lawe. Foꝛ fyꝛſt and foꝛmoſte they bee firme and ſtable, and ſhall no moꝛe bee chaunged vnto the woꝛldes ende: ſe condly they dooe not ſhewe of a thyng that is to bee dooen and yet to come, but of a thyng dooen alreadie. Our ſacramentes alſo bee moꝛe ſimple and plain, and they perteine to a larger and a greatter noumbꝛe of people. And foꝛaſmuche as they bee moꝛe clere & open then ẏ olde ſacramentes, they ſtiere vp in vs a greatter feith, and therof foloweth a moꝛe plenteous aboun dance of the ſpirite. And that they bee moꝛe clere and open dooeth not pꝛocede (as the aduerſaries imagyn to theymſelfes in theyꝛ bꝛaines) of the outward pꝛefigu ration of the ſignes, becauſe that the ſame is moꝛe eui dent then the old was: but of the nature of ẏ woꝛdes Luke.xxiiii.

that are there pnounced. For by the said woordes our redēptiō is shewed to bee perfect, & it is shewed with more clere & more open wordes, then the common sorte of people emong the fathers of the old lawe did vnderstāde. Than if the thyng bee more clere expouned and declared in woordes: the outward representacion is not so greatly to bee regarded. Besides this they made it a matter of woondre how it might bee possible that the Churche should bee so long in an errour, and that no light nor small errour if it should so bee as we saye. Whiche thyng for all that they would not so greatly meruaill at, if they would thynk on the woordes that Christe spake of hys last commyng.

Whether the Churche made hawe been leakt in anerrour of god.

Thynkest thou (sayeth Christe) that whan the sonne of man shall come, he shall fynde feith vpon the yearth? He doeth also shewe that there shal in tyme to come bee so great an errour in the Churche that if it bee possible, euen the veray elect and chosen shall bee deceiued to and seduced. And leat these men (I beseche you) tell vs: what manier of Churche, and in what state did Christe fynde the churche at hys fyrst cōmyng? Had not ỳ Scribes, the Pharisees, the Priestes, and the Bishops corrupted all together? had they not peruerted all true religion wyth theyr trabicions? Yet is it not to bee thought that the Churche hath at any time been vtterly forsakē or leakt in errour. For there hath been euermore from tyme to tyme many good people wh̄ this geare hath muche myslyked, & that haue openly cryed out against it. And lyke as at hys fyrst cōmyng there was Symeō Anne the wedowe, Joseph, and the virgin Marie, Elizabeth, & Jhon the Baptiste, whiche wer godly folkes

and

& deuout, and had ſpecial good opinion of god, ſo that the Churche could not bee ſaied to bee vtterly forſakē: euen ſo hath it been dooen in theſe laſt tymes. For the wholle vniuerſal Curche is not leauened wyth traditions of men. They ſaye moreouer that as touchyng that it is ordeined but to ſignifie & betokē, the ſelfſame betokenyng maye bee dooen by breade and wyne at al meates whan men dyne and ſuppe, and therefore no cauſe to bee, why we ſhould ſo hyghly eſteme the ſacrament of Euchariſtia But thys argumente is as weake and as feble an argumente as is poſſible to bee. For at cōmon repaſtes there is not the lordes inſtitution, there is no ordeinaunce of a ſacramente, there is not heard the lordes woordes, nor there is not there any promiſſe of god: therefore bee not theſe twoo to bee compared together. Laſtely there was an argument brought of the vertue and efficacie of goddes woorde, whyche (as Algerius citeth and allegeth in the ſeuenth chapitur of his firſt booke) is called of Ambroſe uerbum operatorium as if ye ſhould ſaye in engliſhe **a word of worckyng & of operatiō**, as by the whyche worde the breade & wyne whyche remaine ſtil in their natures are yet neuertheleſſe chaunged into another thyng.

But as touchyng the woordes of Ambroſe we accepte them with good wille. For we alſo putte that ỹ breade & the wyne dooe remaine ſtil in their owne natures, not (as the trāſubſtāciatours affirme) as touchyng the accidētes, or the lykeneſſes & fourmes of breade & wyne, ſo ỹ ỹ chaūge is made by alteratiō & remouyng away of the ſubſtaunce: but that we affirme & aduouche the propre natures of breade & wyne to bee kept ſtill, & the haungyng to bee onely ſacramental through grace.

And in thys our assercion we dooe nothyng derogate or diminishe frō the efficacie of the lordes woordes: but yet we dooe not thynke that it is to attributed vnto themas to a kynde of enchauntimente or coniuryng, that how soeuer, or in what soeuer place they bee pronounced by a prieste or ministre ouer breade & wine wyth a mynde and intencion to consecrate, they shal byandby haue that effecte. For the wholle matier depēdeth of ẏ lordes institucio, & of the action or workyng of the holy ghoste. Now as for Algerius he is a man not muche to bee passed on for he was after the tyme of Berengarius, & maketh mencion of Berengarius recantacion in hys wrytyng. Than morouer of what a great and good iudgemente he was, it is manifest of a certain argumente that he maketh. For in the one and twenteeth chapitur of hys fyrst boke he wyllyng and labouryng to proue ẏ aswel the godly as the vngodly dooe receiue Christes bodye in the sacramente, (whyche in dede foloweth necessaryly if there wer a transubstanciacion:) take a similitude (sayeth he) of the outward voyce or woorde that a man dooeth speake, & of talke that is made by sounde of the ayer. Unto what soeuer persones suche woordes dooe come, it conteineth and hath wyth it hys owne propre sense and menyng. But if it come to men of good vnderstādyng, thesame dooe heare it wyth some profit, for they dooe well perceiue the thynges that are spoken. But in case it come to the vnlearned, and to men that lacke knowelage, it dooeth neuerthelesse beare wyth it the ꝓpre sense of the wordes, but yet it is wythout any profit to the hearer, because he is not a man of capacitee to vnderstande it. Thys man lacketh here for hys argumente ẏ woordes

beare

beare theyr sense and menyng wyth thē: but he dooeth not marke that the sense is not included or enwrapped really(as the terme is)in the sonne or in the caractes of the lettres,but onely by the waye of signifiyng. Wyche selfe same thyng if it should bee sayed vnto hym of the breade and the wyne in the sacramentes, that they offre vnto vs the bodye of Chriſte by the waye of signifiyng or betokenyng & none other wyse:he shal bee conuinced in hys owne similitude and comparison.

And by the same also it is proued that the wreked dooe not receiue the lordes bodye,euen lyke as vnskilful or ignorant persones whan they heare talke in greke or latin,dooe not perceiue the sense and menyng therof. Wherupon conclude,that there could not any thyng haue been spoken more strongly on our syde thē thys similitude of Algerius. The same Algerius also in the fyrst chapitur of the second booke aduoucheth that the accidentes in thys sacramente dooe not verily and truely sustene rottenesse or mouldryng away, but onely that it so appereth vnto vs,and yet is not so in dede,wyche thyng euen the verey scholemen would not haue sayed. For what other thyng is thys, but to establiſhe a perpetual illusion and blyndyng of mannes senses? Thus than we nede not muche to passe of Algerius,though he labour by all meanes possible to ratifie and sette vp hys transubstanciacion. We haue now tracted of the fyrst opinion,and that at large. For the sayd opinion of transubstanciacion remoued and taken away,there shall therewyth also many superstitions bee taken away. Of the other twoo opinions we shal not talke so muche at length. For whether of thē bothe bee putte or affirmed, we dooe not so greatly

passe, so that it bee well vnderstanded as it should bee. We shall at thys present onely shewe of them, as ferre as we maye see i it what we iudge mete to bee eschewed or to bee receiued in either of them. There haue been many whiche haue retetned and kept still in the sacramente the substance of breade and wyne, but they haue ioygned the bodye & bloud of Christe wyth these materiall signes remainyng still in theyr owne natures: & these haue they ioygned together with a veray streight and fast knotte, but yet (as I trow) not in suche sorte, that of ỹ boke beeyng so ioygned together there should bee made one substaunce or one nature.

ὑπόσαις

Yet neuertheless they haue sayed that the bodye and bloud of Christe are present in the breade & wyne really (as they terme it) bodyly, and naturali.

Of the contencion betwene Luther and zwynglius.

Some others agam haue ioygned them together onely by the waye of betokenyng. Of these twoo determinacions the former is fathered vpon Luther, & the later vpon zwynglius: albeeit I haue heard of persones right credible, that neither Luther was in veray dede of so grosse an opinion in thys matier, nor zwynglius of so slendre and light a belief concernyng the sacramentes. And theyr saiyng is, that Luther bowed & lened vnto phrases of speakyng by ỹ figure hiperbole (of whiche figure we haue afore noted) and to suche phrases of speakyng as in the veray woordes did after a manier excede the trueth, because he supposed that zwynglius and others mynded to stablishe the sacramentes to bee naked & vain signes, wheras zwynglius neuer went about any suche matier. Yea & zwynglius again on ỹ other syde feared lest Luther would putte suche thynges as might bothe bee derogatiue & preiudicial

dicial to the trueth of the humain nature in Christ and also would enclose the bodye of Christe in breade, whereby supersticion myght yet stil bee more and more nourished : and therefore he semed more slendrely to geue honour to this sacramēte. And thus did the contencion betwene them enkiendle more then was behoufful , and was the cause of many great euils, wheras yet neuerthelesse the contencion and strife was in veray dede about wordes , rather then about the thyng self. We shall therefore remoue our discoursing vpon these two opinions from the said two persones. For we dooe not affirme that either zwynglius or els Luther wer of suche opinions as aboue saied, but we shall onely examin the said sentences and opinions suche as they are carryed about and supposed to bee.

These persones whiche dooe so grossely ioygne the bodye of Christe wyth the outward and material signes: to the ende that they maye the better wynde out of all entangleynges, are woont to beyng in for theyr purpose two similitudes or comparisons. The fyrst similitude is thys: If one haue a potte or a pitcher ful of wyne, & pronounce these woordes: **Thys is wyne** he shal make no lye at all, because he sheweth the verai wyne in dede conteined in the potte. And euen lykewyse shal it bee, if thou take a piece of glowyng iron, and shewyng foorth the fyer thou saie these woordes. **This is fyer** there shal in this case no thing against reason bee spoke or pronounced of thee. And euē so do these men saye ẏ it is to bee vnderstādēe, that ẏ lorde saieth. **This is my bodye**: and so dooe they manifestely admitte ẏ trope or figuratiue manier of speakyng called Synecdoche, of which also we haue declared afore.

For whan they shewe the thyng whyche theimselfes suppose to bee compouned, that is to saye, made of two sondrie partes (as in thys sacrament of breade and of Christes bodye. &c.) it is not a true proposicion or clause, to saye: **Thys is the bodye of Christe,** but as touchyng the one parte of the thyng that is shewed forth in syght. Yet neuertheless it is to bee knowen, that these similitudes or comparisons are not taken of these men, as though they wer of the opinion, that they dooe in all pointes or all manier of wayes agree wyth the thyng that the comparison is made by: for theimselfes dooe earnestely affirme and reasō that Christe is not there present locallye, that is to saye, after suche sorte as thynges are commonly in places conuenient for theyr likenesse and quantitee: but onely diffinitiuely, that is to saye, by the waye of determinacion and assignemente, whyche they vnderstande than to bee so, whan a thyng is encompaced wyth the measure and largenesse of a place aunswerable in all poin tes to hys likenesse, but yet it is sayed to bee there, because the nature or the beeyng of it is for that present deputed & assigned to ỹ place, or because it woorketh and hath hys operacion in that place: whyche proprietee dooeth nothyng at all agree wyth the wyne in a potte: for there it hath hys ful place and ful roome wyth whyche it is encoumpaced. Besides thys, these men woul not saye that Christes bodye is so in the breade, that it maye haue hys name of the qualitees or accidentes of the breade. For the bodye of Christe beeyng in the rake of breade can not truely bee called whyte, round, or baked, whyche thyng neuertheless we see chaunce vnto fyer that is entremingled wyth read glowyng

glowing yron. For the fyer that is in hoate glowing yrō doth so folow the facion of the yron as for exaumple the lengthe, the bredthe, and the thyckenesse of it, that it maye well be named of suche facion or shape as ỹ yron hath. Wherby it do manifestly appere, these similitudes in this sentence and opinion not to bee taken of these men so as it maye be applyed to aunswere and agree in all poyntes: but onely that a true and a reall coniunction of the Sacrament and of the thyng signifyed by the sacramente maye be shewed and proued: whiche as soone as it is graunted, it foloweth byandby, that aswell the godly as the wieked sorte do receiue Christes bodye. The first that is that the godly do receyue Christes bodye, because they thynke this real coniunction of Christes bodye and the sacrament to bee sufficiently proued by the lordes woordes: the secounde, that is, that the bodye of Christ is geuen to the wieked also, aswell as to the godly, they see to folowe necessarily. But we haue now already shewed the contrarie, whiche is, that these woordes of Christe dooe not necessarilye dryue or leade vs to anye suche sense: and it is proued by effectuall and pithy reasons that the wieked dooe receyue onely the elementes, that is to saye, the outwarde and materyall signes, as breade and wyne and nothyng els.

These menne are woont also thus to argue: If the woordes of scripture bee taken as figuratiuelye spoken: than maye it easely be brought to passe, that many preceptes of the lawe maye bee subuerted and fordoen. For Abraham might haue sayed of circumcision whan it was commanded: This is a figuratiue manier of speakyng, and I shall fulfyll and satis- Gene.xvi.

this commaundement yt I circumcise my hert, & cutte awai the eiuel desires and vices of ỹ fleash. Also whã the choice of meates was commaũded, the Israelites might haue said that the execucion of that commaundemente might consiste in a mozall obseruacion oz keping of it: as if thei did not cõmitte those synnes which wer assigned and noted to be in these vnclene beastes ỹ wer foz bidden thẽ, and so neither circumcision noz the choice oz deuersytee of meates had taken place. But ỹ this a feble reason, maie herof be wel pzoued, because that by veray the lettre self, and bi the expzesse wozdes of the text, it is euidently to be gathered that the wozdes are not spoken by any trope oz figure.

Leui. xi.

Whether tropes dooe empeache ỹ commaũdementes of God.

Foz as concernynge circumcision, the eighte daye from the childes byzth was determinately and pzecysely appointed, and there is added that ỹ league and couenaunte of the lozde should bee carryed of them in the verai fleashe selfe, by whiche woozdes it is euydent that verai true circumcision in dede was commaunded. And as touchynge the choice oz dyfference of meates, the condycions of the beastes there mencyoned aswell the clene as the vnclene, are so playnly and expzesly described, and concernynge the transgressours of that commaundemente, there is an ozdze of purysynge them so dystinctely and plainly sette oute, that there is no place leafte of doubtynge oz mystakynge of it.

We haue also Austens rule of chzisten doctryne whereby he sheweth that vnlesse the woozdes seme to commaunde any vndecente oz wyeked thynge, oz els to fozbid some good wozke, it must be taken as the lettre goeth without any trope oz figure.

Austẽs rule how to take the woordes oz the letter of the holye scripture.

whyche

Whiche rule yf it be laied to the meates and to circuncision: it shall declare that the woordes of God are to bee taken simplye and plainly as they sounde wythout any figure. They allege moreouer that in the prophetes and in the histories there bee tropes and figures easie and readie to bee admitted because that in them the holy ghoste fareth after the manier of menne, and dooeth accomidate him selfe to the famylier manier of speakyng that men vse, to thentente he maie the more vehemently and the better expresse the thynges that are to bee spoken: but in doctrines and in preceptes or rules it maie not so bee.

For there say they must all thynges bee taken simply and plainly as the woordes sou̅d, without any ferther addicion or circumstaunce.

But this sentence of theirs is not firme and sure, no nor yet vniuersall. For as touchynge preceptes and lessons geuynge, the lord sayeth: **Take hede and beware of the leauen of the pharisees.** &c. where he dooeth moste manifestlye vse a trope and a fygure of speakynge, yea and suche an one, that the Apostles selfes were there ouerseene in takynge and vnderstanding of it. He cōmaunded moreouer in the seuenteenth chappytur of Mathewe they should beware of false Prophetes for, (sayed he) **they shall come vnto you in shepes clothing but iwardly they are rauenynge woulfes.** &c. In whiche precepte who perceyueth not a plain fyguratyue speche? And in geuynge of doctrynes also and instructions, there is no doubte, but that tropes and fygures are vsed.

Paule sayeth in the newe testamente, **The stone was Chryste: we are one breade:** and of God it is wryten, that he is **a burnyge fyer,**

whether the bodye of Christe bee euery where or not.

After thys they contende that the bodye of Christ may be in all places & that by the woordes of Christ to Necodeme in the thyrde chapitur of John, where it is sayed: **No man ascendeth vp into heaue̅ but he that came downe frome heauen, that is to saye, the Sonne of man, which is in heauen.** We holde (say they) the sonne of man that is to saye, Chryste, euen in hys humanite talked wyth theym, and yet was in heauen too. For hys humayn nature cannot bee seperated frome the deuyne nature of hys godhed: therefore whatsoeuer is affirmed of the one, muste in lyke manyer bee verifyed of the other. But thys is our aunswer, that we goo not a bout in any wyse to deuide these twoo natures the one from the other, but yet it foloweth not, that what soeuer is verified and truelye sated of the one, oughte also to bee attributed to the other. Thys wyll we graunte wyth a good will, that the diuyne nature & godhede of Chryste is euery where: yet will we not attribute the same to hys bodye in hys humanytee. And this dooeth Austen moste plainlyteache in an epistle of his to one Dardanus And as touching that whyche is alleged out of the thyrde chapitur of John, the same Austen dooeth interprete and expoune it, ỹ it must be vnderstanded of his deuine nature, that the soonne of man was in heauen. Neither dooeth Chrysostome take it any other wyse whan he expoundeth

this

thys place. For he affyrmeth that to bee in heauē is not attributed vnto the sonne of man but according to this most excellent nature of the godhed. But how weake thys argumente is, that these twoo natures are ioygned together: ergo what so euer is graunted to the one, must also bee attributed to the other: maye bee well shewed and proued by other argumentes. The bodye or balle of the sunne that shyneth in the skye, & the lyght of the same sunne haue betwene them selues a naturall and a moste high coniunctyon: and yet the same bodye of the sunne dooeth not really and verayly reache to al places that ẏ light dothe extende it self vnto. Item the bodye or substaunce of our yie and the sight of the same are verai nere coupled and knitte together: and yet for al that our sight cometh and reacheth to many thynges, whyche our bodily yie doeth not extende it self vnto. Thei argue furthermore ẏ many thinges ought to be geuen, graunted, & attributed to the body of Chryste a boue the cōmon course & cōdyciōs of other bodies. And ẏ for two causes, partely because it is glorified, & partely forẏ it hath ẏ word ioygned vnto it. For aunswer wherof we confesse ẏ many thīges must be attributed & confessed of it: but as for this, ẏ it should be euery wher, can not bee attributed vnto it wythout preiudice of the nature of a true humayn and naturall bodye. And in case we shoulde graunte somuche vnto Chrystes humayn bodye it should not make foze hys dygnytee, but rather quyte and clene to the derogacyon and destructyon of it: For than shoulde he bee as it wer thruste oute, and depriued frō his true nature. Furthermoze thissame coulde make but litle foz our aduersaires purpose in this ma-

tier. For although we should graūt that the body of Christe might haue this prerogatiue to bee in manye places at once. Yet shoulde it not folow that God wil so doe in this sacrament. Yet ferther they labour and trauaile to proue this corporall presence of Christe in the Sacrament by the similitude of a teacher that readeth a lecture to an audience: who in that that he maie extende his woordes to many hearers, doeth also in thē cōunicate and vtter vnto all his hearers and audience all that lyeth in his mynde to vtter vnto them so that all the sayde audience euery one of them maye fully and perfectly vnderstande the botome of his hert as well one as another. In lyke maner (say they) doeth our lorde in the woordes that are pronounced ouer the Sacrament.

He dooeth (as it were) enwrappe his bodye in them, that by the same it maye be conueyghed vnto all those signes or cakes of breade, and maye so bee communicated and distributed vnto all the receyuers thereof, howe manye soeuer bee of them.

If therefore suche a gyfte or power (saye they) bee geuen and graunted to a scholemaister, or a preacher beyng but an yearthly and a mortall man: why shall not the same bee muche more geuen to Christe? But in this comparison is a righte greate dyuersitie. & oddes. And besides ỹ also (as we haue sayed) before the woordes dooe not carye nor conueyghe thynges nor dooe not conueyghe the conceites of the mynde to the hearers, but onely by the waye of signifyinge and betokenyng.

And where as they goe aboute afterwardes to establishe and confyrme that the bodye of Christe is in al

in all places by the fyfte chapitur of the Epistle to the Ephesians, where it is sayed that **Christ is made the heade of the Churche whiche is his body & the fulnesse of him that fylleth all in all thinges.** &c. is of no force at all to this purpose. For there it is not signifyed ne ment that the bodye of Christe filleth all thynges, and is in all places as they doe bryng in and conclude vpon it. But because the signification of this Greke word or participle πληρωμένου is indifferente to bee taken twoo maner of wayes, (for it is a verbe common (as the Gramarians call it,) that is to say, of suche nature, that it may signifye eyther dooyng or sufferyng (as ye lust.) For ye maye chose whether ye will take it and Englische it, fillyng, or els beyng fylled: If ye Englische it, beynge fylled: than shall the sense and menyng of it bee, that Christe beeyng the heade of the churche, is in his membres made full and perfect in all poyntes: not that he is made perfecte on his owne behalfe, (for he is bothe perfeicte and full enough as touchyng hymselfe) but it is to be vnderstanded that he is fulfylled and made perfeyct as touchyng vs that are his bodye, and his membres. For as the heade is cõpared vnto Christe, & he called the heade: euen so is the congregation called the fulnesse of Christe because it fulfylleth and maketh vp his mysticall body. But if ye Englische it fyllynge: than shall the sense bee, that Christe is the heade of his Chuche, because he fylleth and maketh perfeicte his gyftes & vertues in all his membres. Neyther can the sense bee that he is in all places after his humanitee. And I thynke that the same maye well be proued by the scripteures. For

The Greke wordes bee τὸ πλήρωμα τοῦ πάντα ἐν πᾶσι πληρωμένου.

For Christe dooeth manifeste saye and graunte that Lazarus dyed while he was absente from thence.

Christ astou chinge his manhoode, is not in euery place.

That yf the aduersaries wyll contende that he hadde not at that tyme a glorifyed bodye: it maketh not muche to the matier. For he had neuertheless the godhead ioygned vnto his bodye. But to putte the matier out of all doubtes, the Aungell euen after his resurrection sayed vnto the weomen: **he is arisen, he is not here.** And agayne **he shall goo before you into Galilee.** And agayn: **he was taken vp out of their sight** whan he ascended into heauen. Therfore he filleth not all thynges, neither is he in al places after his humanitee. Thei are woont also to allege a place out of the fourth chaptur to the Ephesians. **He that came downe is euen the same also that ascēded vp euen aboue all heauens to fullyll all thynges.** Which place for all that proueth nothyng agaynst vs, and it is exponnded two maner of wayes. Fyrste that to fulfyll all thynges bee referred to al those thynges which were prophecied and wryten of Christe, whereof a litell before he rehearsed a scripture saying: **he is gon vp on high, and hath led captiuitie captiue, and hath geuen giftes vnto menne.** And yf ye wyl referre it to places than ye must vnderstande it of certayne kyndes of places, and not of euery singuler place accordyng as this saying here folowyng is spoken. **the lorde will haue all men to be saued.** Therfore we muste saye that Christe sōtyme hath occupyed the middle partes, sometyme the

vppet

vpper partes, and sometyme the lowest partes, in the sepulchre. But now the transubstanciatours saie that they haue nothynge to dooe here wythall. For they saye not that the bodye of Chryste is euerye where, but onely he that is in al places where this sacrament is. Howbeit it is agaynst theym neuertheless. For yf it so bee (as they affirme,) that it is not repugnant to the bodye of Chryste to bee at one tyme in the twentie or fiftie sōdry places at once: than shalit not be repugnant for the same body to bee in an houndreth places, or in a thousande, and consequentlye in all places, and so shall they make Chrystes bodye to bee infynite.

He Christes bodye maye bee in many places at once than it maye bee in euery place which al so Dinus perceiued ynough.

Neither can thei well fynde faulte with this manyer of arguynge or reasoninge as though this fourme of arguyng were not good. For Hierome vseth euen the same manier of reasonyng against John the byshop of Hierusalem, where he mindeth to proue that oure bodyes after the resurrection maie endewe without fode. For (sayth he) Helias and Moses could by the power of God continue without meate by the space of fowertie dayes: therfor maie an other man by the same power of God bee susteyneth longer. And yf he may continue longer: than it followeth, that he may continue alwaies if it bee the wyll of God that he shall so dooe. But leat vs returne again to our aduersaires the transubstanciatours They because they se that vpon this so nere a coniunction or couplyng together of Christe with the sacramente, it followeth that the same sacramente maye bee wurshypped: (For yf the lorde be ther conteined really & corporalli, what his he that would not wurshyp hym? (they teache that we maie indifferently at our pleasures either doe it, or leaue it vndoē.

Aa. For

For (saye they) although he bee there in dede yet is he not there to any suche ende or purpose that he shoulde bee wurshipped. If ye take and eate the Sacramente, it is enoughe yf ye dooe also wurship it, ye dooe not amisse. But that that we putte of the Sacramentes is a thynge of more certaintee, whiche is, that in oure wurshippinge we maye not directe our mynde towardes the outewarde signes: but yf any manne at the tyme of the ministracion of the sacramente beeyng well and rightly instructed afore of this mysterie directe his mynde to wurshippe Christe reygning in heauen: he dooeth well, yea, he is bounde to wurshippe Christe who declareth himselfe vnto him. Neither is there any Idolatry committed in so dooyng, as Paule teacheth in the Epistle to the Corinthians whan he sayeth: If anye man come into youre congregacion beeyng an ignoraunt & vnlearned person, and heareth you altogether speake with tongues: vndoubtedly (wil he saie) these felowes are all out of their wittes, neither shal he be any thyng edifyed. But if he heare you prophecieng and perceyue that the secretes of his herte are opened, than will he fal downe on his face, and worship god.

He wyll not in this case wurshyp the men that so prophecie or preyche: but for asmuche as the lorde doth there open hym selfe vnto him he will turne hym selfe to wurshyp God.

But

But nowe to bee wiek, the reasons wherfore thys so grosse a supposicion and opinion semeth not to bee true are these here folowyng.

The reasōs against the second opinion that was propouned in the beginninge of this worke.

Fyrst, for that this reall and corporall presence bringeth no maner of vtilytye or benifite vnto vs, whiche we haue not by that other spiritual presence. For in the sixt Chapiter of John, the lorde hath promised euerlastynglife vnto them that eate hym, and he hathe promised moreouer that he wyll abyde in them, and that they shall abyde in hym. And what canne we require more then thys?

The first reson against the grosse opiniō of the corporal presence of Christ in the sacramente

Secondly, it could not otherwise be graunted that both we and the fathers of the olde lawe had one maner of sacramētes: For they coulde not haue obteined this real and bodily presence, for so muche as the sonne of God had not yet taken the nature of man and flesche vpon hym.

The second

Moreouer it should folowe that both the godly and the vngodly do eate the body of Christ. Also ouer and aboue that spirytuall eatyng whyche wee haue in the Syxte Chapiter of John, they bringe in an other fleshely and bodelye eatynge of Christe, whiche can not bee proued: whereas thys and ỹ other are but all one, sauynge that in the latter there bee added outward material signes to confyrme the thyng so muche the better.

The thirde reason.

The fourth

Also it shoulde folowe that whyle thei yeld so muche vnto the woordes and ỹ letter, they wade in ỹ same dificultee and hardenesse, that ỹ transubstancyatours are entangled wyth all, whan they saye: **Thys is my bodye.** For thei shall not bee hable so to winde out or vntangle theim selfes, but that they haue condycyon and repugnaunce emonge theym selfes.

The fifthe.

For they shall not be hable plainly to declare what thei dooe demonstrate and shew by those woordes, nor howe the woordes bee true whan thei are in pronouncynge, vnlesse thei will admitte a trope or a fyguratyue manier of speakyng.

The reason against the corporal presence.

Ferthermore thei dooe by this opinion scattre the bodie of Christ about to be in many places at once yea and euery where at once. Neyther is it to any effecte, if they sayd: *not localli*, that is to saye, in the waie of occupinge a roome, or of filling a place. For though it shoulde be there, as the Aungels are said to bee in a place: yet the same is not agreable for any creature, as hath ben proued here afore by examples of Didimus, Basilius, Austen to Bardamus, and of Cyrillus.

The seuenth reason

The woordes of the scrypture dooe not driue ne lede vs to suche a grosse and a corporall presence. And feith commeth by the word of God: wherfore feith is not bound to embrace any suche presence.

The eighte reason. Cyprian.

And besydes this, the fathers dooe teache otherwyse. For what manier of bodye there is in the sacramente of *Eucharistia*, Cipryan declareth it in hys sermon of the lordes Supper whan he sayeth: who continually euen vnto this present daye dooeth create, sanctyfie, and blesse his bodye, distributynge the same to the godly receauers. Now Christes verai owne proper bodye is not of newe created, nor sanctified, nor deuyded. Chrisostome vpon the fifth chapitur of Matthew in the eleuenth homely of his worke that is called vnperfecte hath these woordes: If therfore it be so daungerous a thynge to remoue and applye to pryuate vses and occupynge these halowed vesseles in the whyche is not the veray true bodye of Chryste

Chrisostome

but

but onely the mistery of his bodye conteined. &c. And howe we ought to clyme vp into heauen, when we do receyue the communion, if we wyll haue the fruicion of Chrystes bodye, thesame Chrysostome dooeth also expounde in his fower and twentieth homilie vpon the fyrste Epistle to the Corinthians and the tenthe chapitur where he thus sayeth: he geueth a commaũdement vnto vs that with al possible concord and loue we come vnto him, and that we beeyng made Angels in this lyfe, should flygh vp into heauen or rather aboue the heauens. For (sayth he) whersoeuer the carkesse is, there wyll the Eagles be also. The lorde he calleth a carkesse, because of his death. For vnlesse he had dyed, we should not haue arisen agayn. And he calleth vs Eagles to shew that whosoeuer commeth to this body, must earnestly endeuour to clyme vp on high, and muste haue no felowshyp with the yearthe, nor bee drawen to the thynges that are beneth, as it were one styll crepyng by the grounde: but that he must alwayes flighe vp to the thynges that be aboue and must beholde the sunne of rightcousnesse, and also muste haue the yie of the hert most sharpe and quicke. For this is a table for mounting Eagles, and not for prattlyng Jaies. Also thesame Chrysostome vpon the syx and twentieth chapitur of Matthew in his fower shore and thyrd homelie: They were takyng theyr iourneye out of Egipt into Palestine, wearyng therefore the wede of a wayfaryng man: and shall thy .nou tyng be frõ heuen doun to the earth? And in the thyrd booke entiteled *de sacerdotio*, that is, of priesthode: Thinkest thou that thou arte conuersaunt and abidynge emong mortall men in yearth? wylt thou not rather so-

dainly bee remoued vp into heauen. Dooest thou not cast awaye all thynkynge of the fleashe, and beholdest with a single minde and with a pure hert the thinges that are in heauen: Austen vnto Bonifacius hath all these thynges after thesame order & tenour, saying: ỹ tyme of Ester drawyng nigh, we saye: thys daye, or the daye after to morowe, did Christ dye. On the sondaie we saie: Thys daye arose Chryste from death. And, Baptisme is feith, and, the sacramente of the bodye of Chryste is Chrystes bodye.

Austen.

The thinge that is absente is spoken of the thinge present.

We see that in all these forsayde saiynges, the thynge absente is really spoken of the thinge present. The same Austen vpon the fifty fowerth psalme: The head was in heauen and sayed: why dooest thou persecute me: we are in heauen wyth hym thorough hope, and he is in yearth wyth vs thorough loue.

And in ỹ hundreth and nyneteenth epystle to Januarius: Wherfore did he vnto that persecutour whome he threwe downe wyth hys voice, and did in amanier eate hym transportynge hym into hys bodye.

Wherfore (I saie) dyd he to that persecutour calle down from heauen, and saye: **Saule Saule why dooest thou persecute me:** &c. Also vpon John in the thirtieth treactise, and the same is cyted in the tytle of the decrees *de consecratione*, that is to saye, of consecracion, in the seconde distinccion in the chapytur begynnynge *prima quidem*: The lorde is aboue, howebeit the lorde beeynge the trueth is here also.

For the lordes bodye whereyn he arose muste nedes bee in one place: But his trueth is dysperſed, and spred abrode in all places.

Item

Item vpon John in the fiftyeth treactise, thus he sayeth: For after hys maiestee after his prouidence, after hys vnspeakeable and inuisible grace it is fulfylledde that was spoken of hym: **Beholde I am wyth you vnto the worldes ende:** But after the fleasche whyche the woorde tooke vpon him accordynge to hys beeyng borne of the virgyn as touchynge hys beeynge taken of the Jewes, beeynge nailled vpon the tree, beeynge taken down frome the crosse, beeynge wrapped in lynnen clothes, beeynge layed in the sepulchre, and as touchynge that he was manifested and did plainly appere after his resurrection, it is fulfylled that he saied: **Ye shall not haue me** alwayes presente with you.

Wherfore, because he was conuersaunt in hys bodyly presence by the space of fowertye dayes wyth his disciples, and they awaiting vpon hym (by seyng him, but not by folowing him) he alcēded vp into heauen: bothe true it is that he is not here, (for he sitteth there on the right hāde of his father) & also ỳ he is presēt there, for he is not gone awai with ỳ presēce of his maieste. Otherwise, after ỳ presēce of his maieste we haue christ alwais with vs: & after the presēce of his fleash it was rightly said of him to his disciples: But as for me ye shal not alwayes haue with you.

For

For the Churche had hym after the presence of the fleashe but a fewe dayes: now it holdethe and hathe him styll throughe feithe, but with the bodelye yies it seethe hym not . And thesame Austen agayne vpō ꝑ Epistle of John wel toward the ende of the epistle: Therfore our Lord Jesus Christ did for this cause ascend into heauen, because he sawe, that many would honour him: and he sawe that their honouryng of hym is vnprofitable vnto them, if they trample and trede his membres on yearth. And to the entente that no man should erre, and whan he wurshipped the head in heauē, he should trede the feete on yearth: he tolde where his membres should be. For he spake his last woordes euen whan he was readye to ascende vp into heauen: and after the same woordes he spake nomore vpon yearth. The head beeyng about to ascēd vp to heauen commended his membres on yearth. Thou fyndest hym to speake, but it is in heauen, & down from heauen. And why? because his membres wer troden vpon yearth. For vnto Paule beyng a persecutour of hym, he saied frō aboue: Saule

Examine this place by Austēs worke.

Saule, Saule, why dooest thou persecut me? I am ascended vp into heauen, but I doe yet styl lie as an abiect on the earth I sitte here at the right hande of my father, but there on yearth I dooe yet still houngre, & thirst, and am as a straungier How than did he commande his bodie on yearth whā he was about to ascēde vp to heauē? When hys disciples demaunded of hym: Lorde, wylt thou at this tyme restore the kyngdome of Israel? And he beeyng euē at the veray point to bee gon frō theim, thus aunswered: It belongeth not to you to knowe the tymes, whiche the father hath putte in hys owne power. But ye shal receiue power of the holy goste, why che shall come vpon you. And ye shal bee witnesses vnto me in Hierusalem. See ye what waie he spredeth his bodie abrode, and see ye where he wil not haue himself troden vpon. Ye shall bee witnesses vnto me in Hierusalem and in all Jewrie, and in Samaria, and euen vnto the worldes ende. Beholde what way I lye abiect, that dooe ascende, for I doee ascende because I am the head, my bodye lieth yet

styl: what waye or in what place lyeth it: truely throughout all the yearth. Unto Austen dooeth Cyrillus consente, who wryting vpon Jhon in the syxth booke & the fowerteenth chap. thus sayeth: **here is to be marked, that although he conueyghed hence the presence of hys bodye:** yet by ỹ maieste of hys godhed he is alwaies present wyth vs, as hymselfe whan he was at ỹ pointe of departing awaye frō hys disciples promiseth, saiyng: **Beholde, I am wyth you all the daye vntyll the cōsūmatiō of the worlde.** And the same Cyrillus in ỹ nynth boke vpō Jhon & ỹ. xxi. chap. Christe sayed that he would bee wyth hys disciples but a litell space, not because he should goe from them altogether, (for he is still wyth vs continually vntyll the ende of the worlde:) but because he should not liue nor bee cōuersaunt wyth theym, as he had been before. For the tyme was now at hande that he should departe away from them vp to heauē vnto his father. And the parte of al feythfull is to beleue, that although he bee absent from vs in bodye, yet neuerthelesse all thinges are rewled by hys power, & we by ỹ same power gouerned, and he euermore present wyth all them that loue hym. And therefore it was that he sayed.

Verayly verayly I saye vnto you, whersoeuer there shall bee two or three gathered together in my name: there am I in the middes of them. For lyke as euen at that tyme whan he was conuersaunt on yearth as a man,

mah, he did also fyl heauen, and forsoke not the coum-paignie of the Aungels: euen so at this present though he bee in heauen wyth hys fleashe, ye the fulfilleth the yearth & is plēt with thē that loue hym. And it is to bee marked, ꝑ although he should goe away after hys fleash onely (for as we haue alreadie sated, he is continually plent wyth vs by ꝑ vertue of hys godhed:) yet he sayed that he would for a litell space remaine wyth hys disci-ples, naming hymself in plain woordes, because no mā should presume to deuide Christe into twoo sonnes.

And wyth these men agreeth Victorius, who in the fyrst booke against Eutiches wryteth in thys manier. The sonne of god after hys humanitee departed away from vs: but after hys godhed he sayeth vnto vs.

Beholde, I am wyth you vntyl the ende of the woorlde. And the same man not many lines after sayeth: For whom he leaft and from he departed in hys humanitee, theym hath he not leaft nor forsaken in hys godhed. For after the fourme and shape of a ser-uaunte or bondeman whyche he tooke away from vs into heauen, he is absent frō vs: but after the fourme & shape of god he goeth not away frō vs, but he is plent wyth is euen vpon yearth. And yet aswell beeyng pre-sent as absent he is one & the same vnto vs. Again in the fowerth boke: If the nature of the woorde & of the fleashe bee but one nature: how happeneth that whereas the woorde is euery where, ꝑ fleashe also is not found euery where? For whā he was on yearth, certes he was not in heauen, and now, because he is in heauen, certes he is not on yearth. And so ferreforth is he not on yearth, that as touchyng the fleashe we looke for Christ to come down frō heauen whom after the word, we beleue to bee wyth vs vpon yearth.

Therefore after your opinion, eyther the woorde is conteined and encoumpaced in some certain place together wyth hys fleashe: or els the fleashe is euery where together wyth ỹ woorde. For one nature dooeth not receiue in it selfe any thyng that is contrarie to it, or of a sondrie sorte from it. And of a muche sondrie sorte and ferre vnlyke bee these two thynges, **to bee encompaced or conteined in a determinat place, and to bee euery where.** And forasmuche as the woorde is euery where, and his fleashe is not euery where: it appereth that one & the same Christe is of bothe natures, and that he is in verey dede euery where after the nature of hys godhed, and to bee conteined wythin the circuit of a place after the nature of hys humanitee and manhoed and also that created he was, and yet hath no begynnyng: and to bee subiect to death, & yet of suche sinmortalitee that he can not die. And within fewe lines after thus he sayeth: This is the catholike feith and confession, whyche the Apostles taught and deliuered, whyche the Martirs confirmed and whiche the feithful doo kepe and holde euen vnto thys present. Besides these also Fulgẽtius vnto kyng Trasimundus in the second book: One and the same man placeable as touchyng that he was borne of mã, whyche is god infinite as touchyng ỹ he was begotte of the father. One and the same man after his humain substaunce absent from heauen whan he was conuersaunt on yearth, & forsakyng the yearth whan he was ascended vp into heauen and after his godly and infinite substaunce neither leauyng heauen whan he came down from heauen, nor bearyng the yearth whan he ascended.

Fulgentius

ascended vp into heauen. Whiche thyng maie by the moste true and assured woordes of the lordes self bee knowen, who to shewe hys humanitee placeable, saied vnto his disciples: **I goe vp vnto my father and your father, my god and your god.** Also whan he had saied of Lazarus: **Lazarus is dead,** he added thereto, and saied: **I am glad for your sakes, that ye maye beleue, because I was not there.** And to declare the infiniteneſſe of his godhed, he saieth vnto his disciples: **Beholde I am with you al the daies vntil the consummacion of the worlde.** How did he ascende vp into heauen, but that he is a veray man in dede & placeable? Or how is he present wyth his feithfull, but that he is veray true god in dede and infinite? And the same fulgentius in ỹ third booke: Christe beeyng one and inseparable, did after hys onely fleasshe aryse out of the sepulchre: and thesame Christe beeyng one and inseparable, did after the wholle and perfect nature of man whyche he tooke vpon hym, forsake the yearth locally, and ascended vp into heauen, and sitteth on the right hande of god, and after the self same wholle and perfect man he shall come to iudge the quicke and the dead, and to croune the feithfull and godly. Finally Bernard vpõ the cãticles of Salomon in the threeand thirtieth sermõ thus sayeth: I also haue the woorde, but in fleasshe I haue it, and the trueth is sette afore me, but it is in a sacramente. The aungel is fatte fed with the fatte of the wheate and is now saciated and filled wyth the graine self and I must in the meane wyle Bernarde.

bee contented wyth a certain rynde of the sacrament, wyth the branne of the fleshe, wyth the chaffe of ẏ lettre wyth the vaylle of feyth. And these thynges are of suche sorte, that beeyng tasted of they bryng death, vnleste thei haue takē some sawce bee it neuer so litel of ẏ *fyrst fruictes of ẏ spirite.* There is vtterly to me death in ẏ potte, except it bee swetened w̄ the mele of the ꝓphete. And within a litel after, he sayeth: But w̄ how great aboundaunce soeuer these thynges growe in fatnesse, yet dooe not we wyth lyke pleasauntenesse receyue the rynde of the sacramente, and the fatnesse of the wheate self: feyth, and hope: remembrance of a thyng, and the presence of the same euerlastyngnesse, ⁊ transitorinesse: the true visage, ⁊ a glasse: ẏ image of God, ⁊ ẏ shape of abōdman: for in al these thynges my feyth is ryche but my vnderstāding is veray pore. And (I praie you) is vnderstāding and beleuing of egual sauourynesse, seyng ẏ beleuing is vnto merite, ⁊ vnderstāding vnto rewarde? Thou seest as ferre oddes to bee betwene the ꝓuenders, as there is betwene ẏ places. And as the heauēs are exalted in heigth frō the yearth: so are ẏ inhabitours in them. Here thou seest that Bernard dooeth in plain ⁊ open wordes make a cōtrariousnesse betwene ẏ remēbraūce of a thing, ⁊ the p̄sence of the same: and so betwene certain other thynges whyche dooe greatly auaille to thys matter. But let vs returne to our aduersaries. They haue of the fathers ⁊ aunciēt wrytters of the Churche whō to laye agaynst vs ẏ is to wete, Ireneus who affirmeth the sacramente of Eucharistia, to cōsiste of two thynges, ẏ one yearthly, ⁊ theother heauēly, whiche self same thing Gelasius also doeth suppose But al this doeth not cōclude, sauing ẏ if thou take al ẏ whole sacramēte together, ⁊ make one thyng of the signe

* By the first fruictes of the spirite, is ment some litel taste or porcion of the spirite, though it bee not yet the ful gift ⁊ perfectiō of the spirite. Rom. viii.

* He alludeth to the historie of the potte of pottage made wyth colloquintida in the land of Gylgal ⁊ swetened of Eliseus wyth puttyng mele into the potte reade. iiii. King. iiii.

signe & the thing signified thereby: thā dooe we graūte ỹ same to cōsiste of two thynges. But if thou wouldest afterward putte as great & as nere a coniūctiō betwene ỹ bread & Christes bodi, as there is betwene the diuine nature and the humaine nature in Christe: this poincte wer in no wyse to bee graūted. For thā there should of necessite one substaūce or subiecte bee made of ỹ bread & of Christes bodie, so ỹ they should neuer be plucked asonder or disseuered ỹ one from ỹ other: whiche thinges wer vttrely against al reasō. Out of ỹ rest of the fathers they obiecte for the most parte ỹ selfe same thinges that ỹ trāsubstātiatours cited before. But now leat vs see what those ylones whyche embrace ỹ thyng opinīō, dooe saye against these men. Fyrst & formeste thei dooe not admitte ỹ said scatering abroade of Christes bodie in suche sorte, ỹ it maye bee euerye where: because it is a thing repugnāt to ỹ nature of mā. And Iustē to Damascenus doeth in moste plain woordes wryte to ỹ cōtrarie. Secōdly they wyl nedes haue, ỹ ỹ eating whyche is putte in ỹ sixth of Jhon, & thys last eatyng at ỹ lordes supper bee vtterly al one: sauing that here in this later eating, there bee added outward signes of breade and wyne. And ỹ thyng they proue by thys arguinente, because Jhon for somuche as he had once afore made mēciō of ỹ eating whiche he wryteth of, dooeth not afterward in ỹ later parte of his ghospel make any mēcion of ỹ instituting of ỹ sacramēt as the other Euāgelistes doe. For he had sufficiētely wrytē al ỹ geare afore. And the summe of the doctrine whiche the others had leaft vnspoken, Jhon did supply in the said sixth chapitur. Neither is there any cause (saye they) why any person should allege ỹ cōmuniō to bee therefore superfluous. For by often receiuing of the communion we celebrate

How the sacramente is sayed to cōsiste of two thinges the one yearthli & the other heaueuly.

Obiections against this opinion of the corporal presence of Christe in the sacramente.

The vtilitees of receiuing the cōmunion.

The lordes memorial, and thankes geuing, and the mynde is stirred vp by the representaciō of suche thynges as are there dooen, neyther bee there conteined therin domme signes, but speakyng signes.

Besides thys there is there conteined a certain token or pledge wherbye the Christianes dooe note theym selfes ioygned and knitte together emong themselfes and with Chryste, & besydes this, they professe their feyth concernyng the bodye of Chryste nailled on the crosse, and concernynge his bloud that was shed forth for our redempcion For it is not enough to beleue with the herte, but confession is made wyth the mouth too, and not onelye wyth the mouthe, but also wyth outewarde dooinges. Neither dooe these men admitte that the others saie, whiche is, that the wycked also dooe receiue the bodye of Christe. For our senses and reason dooe not reache vnto hym; therefore it remaineth that he is receiued by feith. Of the whyche feith, forasmuche as the said parties are destitute, they can haue nothing but the outeward signes. And Paule wryteth thus.

The wicked dooe not receiue christes bodye.

Whoso eateth this breade vnwoorthyly. &c. and sayeth not, whoso eateth the bodie of Christe vnwoorthily.

Ferthermore thei meruaille at these men whiche folowes the cōtrarie opinion, that they should attribut remission of synnes vnto the saied corporal or bodyly eatyng of Christe. For that is too admitte a worke ẏ is accepted for ẏ veray weorkyng or doyng of it, wheras remissiō of synnes is not had but through feyth. Thei dooe afterward lene and staygh altogether vpon the speakynges of Paule, whan the lorde biddeth this to

bee dooen

bee dooen in remembraunce in hym, and his death to bee shewed til he come, whyche wordes seme vnto them to declare the absence of Christes bodye, and not hys presence. But we haue elswhere geuen aduertisemēte ꝙ thys argumente is nothyng so strong nor substantial an argumente, excepte it bee vnderstāded of the bodie of Christe really, corporally, and naturally present.

For els forasmuche as it is receiued by feith, it is not vnderstanded to bee vtterly absent, though hys abydynge bee in heauen as touchyng his nature and his substaūce. For he is eaten spiritually, & is thereby in veray true dede ioygned and knitte vnto vs.

They allegé after this the fathers who dooe in plain and manifest woordes geue a determinate sentence, and saye precisely, that here is a type or countrepaine, a signe, & a figure of Christes bodye. And they bryng in for theyr purpose twoo similitudes or comparisons. One is of a frende, vnto whom his frende that is absent is yet neuerthelesse sayed to bee present whā his mynde or thought renneth on hym. Also they putte many lookyng glasses whiche are in a circuit round about one and thesame man, whose looke and face is multiplied throughe out all these glasses euery one of them, though the man moue not out of his place. In dede I cōfesse that these are similitudes though some what to cold to agree well wyth thys misterie. For a frende cōprehēded and cōceiued in a mannes thought and beeyng stille rennyng in his mynde, dooeth not worke any alteracion or chaunge in the partie that is the thynker on his frende, nor fedeth or nourisheth hys mynde, nor also dooeth so renewe hys bodye, that he maye bee made apte or hable to receiue the resurrec

ctiō. And ỹ same ỹ is cōteined i a glasse, is but a veray slēdre & light shadowe, neither ought so slēdre a thing to be compared wᵗ our ioygning & coupling to Christ. For the spiritual presence of Christe whiche we putte, hath the power of the holy ghoste annexed vnto it, whyche dooeth moste streightly couple vs vnto hym. Yet the sayd similitudes are not vtterly to bee reiected for somuche as they maye by some manter of meanes induce & lede vs to the trueth so ỹ thei be vnderstāded, not to bee altogether ful egual wᵗ the thyng selfe. For ỹ said similitudes dooe notifie vnto vs how thys receyuyng of Christe is doen by feyth, & wᵗ the mynde. And mētion they make of two manier of couplynges of vs wyth Christe. The one is, that by feith we embrace his bodie nailed on the crosse, & hys bloud shed foorth for our redēpciō. The other is, ỹ ỹ veray sonne of god toke our veray true nature vpō hym, & by this meanes there is entred & begonne a natural cōmunio betwene vs & Christe, wherof there is a mēciō made in ỹ secōd chap. of the epistle to the Hebrewes. But there is a certain thyrd knittyng together whiche we entre and beginne wyth Christe by eatyng hym spiritually, of whiche they dooe not make so often mencion though thei dooe not altogether hold theyr peace of it. But of thys thyrd knittyng of vs wyth Christ we shal traicte here a litel after. That if these men bee demaunded the question, whether Christe bee present in the lordes supper or not: thei saie he is, but thei saye this by ỹ figure synecdoche, because ỹ one parte of Christe, that is to saye his godhed, is verily & truely p̄sent there. Otherwyse in expounyng our lordes saiyng, this is my bodye thei vse ỹ figure of metonimia, (of whiche we haue afore spokē) vsing ỹ name of ỹ thing selfe i stede of ỹ signe. And thei seme to graūt veray Christe hymselfe in suche wyse to

be there

be there p̄sēt, as ẏ sūne, whiche kepeth himself stil ī his owne circle, is neuerthelesse saied to be present to the worlde, & ẏ same to gouerne w̄ hys goyng about & w̄ his lighte. And how verailly feith maye make ẏ thyng p̄sēt, they thynke theymselfes to haue sufficiētely declared out of ẏ epistle to ẏ Galathiās where Paule saied ẏ Christ was described & sette out before theyr yies, & crucified euē emōg theim. Now remaineth ẏ betwene these two opiniōs & determinatiōs we shewe what is by our iudgemēt either to be auoided, or to be receiued: not ẏ I mynde to checke singular and moste excellent men that haue been or to geue any geacke eyther to Luther or els to zwynglius. For as thouchyng zwynglius I doe certainly knowe, ẏ in hys boke he putteth ẏ signes in this sacramēt in no wyse to be void or vain signes, as I haue aboue sayed. And also it hath beē tolde me of mē ẏ haue beē cōuersaūt w̄ Luther, ẏ he of a trueth made none other cōiūctiō betwene ẏ bodye of Christe & ẏ outward signes, but a coniunctiō sacramētal. But how the contencion betwene theym was increased and enkiēdled, ẏ time serueth not now to reherse it. Setting therefore these men asyde, whiche neuer can bee praised ynough, we wil treacte of ẏ opiniōs euē as they are recited at large, & tossed to & fro in ẏ world. Wherfore in ẏ former opinion, I dooe in no case approue ne allow ẏ grosse copulatiō of ẏ bodye of Christe w̄ the breade, so ẏ it should be naturally, corporally, & really cōteyned in ẏ same breade. For ẏ holy scripture doeth not cōstreigne vs to stablishe any suche doctrine: & to multiplie & heape vp so many miracles without testimonie of goddes woorde, standeth not wel w̄ the rule of diuinitee. Besides thys, suche a presence is not necessarye, neither hath it any efficacye as touching our saluacion. Also

that the vngodly should receiue the bodye of the lorde I doe not admitte. For whatsoeuer the lorde hath instituted he hath done it that it myght bee to our saluacion: but the carnall and corporal eating is not for the saluacion of the vngodly: ergo Christe hath not instituted the sayd eating of hys bodye in suche sorte. And whatsoeuer the vngodly dooe there eate corporally, it maye not bee said that thei eate the bodye of Christe, except ye wyll geue vnto the outward signe or matier of the sacramente, the name of the thyng. Moreouer we wyl not graũte ỹ bodie of Christe to bee euerye where, or to bee dispersed thorough out al or many places, because this is contrarie and repugnaunt to the condicions of mannes nature.

Neither also is it to bee thought that there is any difference betwene the spirituall eatyng whyche is wryten in the syxth chapiter of Jhon, and that whyche the lorde did institute at his last supper: sauing that to the same doctrine and promise whiche he had taught before, he did now at hys last supper adde ỹ said outward signes, & putte ỹ thing i execuciõ, whiche he hath taught before. Also ỹ they speake doubtfully cõcerning the adoracion or worshippyng of the sacramente, ought not to bee admitted. For we haue taught afore bothe plainly and clerely, what is to bee thought cõcernyng that mattier. And thus muche of this opinion frõ the whiche I iudge to bee excepted and auoided all these pointes whiche I haue now rehearsed.

In the seconde opinion this I lyke not, that they dooe so seldome make mencion of the sacramental mutation of the breade & the wyne, whiche yet is no small matier. And the fathers whãsoeuer they seme to fauour

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the trãslubstanciatiõ. Yet haue a respecte vnto ỹ said sa cramẽtal mutation. Also ỹ holye scriptures dooe not cõ temne it foꝛ Paule in the same place where hꝛ treateth of the sacramente, dooeth not onely cal it the cuppe, but the cuppe of the loꝛde. We see also, that in the olde testa mente thinges that wer offered; wer not onely called **holy**, but also **moste holy**, wherefoꝛe they ought not to esteme this mutaciõ to bee a small matier, seeyng that it is of so greate weyght ⁊ efficacie. But if they will excuse the matier, saiyng, that they dooe it because we should not cleue to muche vnto the outward oꝛ ma terial signes, it is to bee aunswered, that thys soꝛe maie bee easely remedied by a doctrine whereby men maye bee instructed, that Chriſte is ioygned wyth vs by a moste excelent coniunction oꝛ knotte whan we dooe coinmunicate, in that that he abideth in vs, and we in him: Secoundly in that that he is ioygned wyth vs by the woꝛdes, and that by the waye of signifiyng oꝛ be tokenyng. Thyꝛdly he is ioygned vnto vs by the ma terial signes, and that also by the waye of signifiyng: whyche not wythstanding is lesse then that whyche belongeth to the wooꝛdes. Yea and the material signes take theyꝛ signifiyng oꝛ betokenyng of the foꝛmer cõ ioynyng and couplyng whiche cõmeth of the woꝛdes. If these thynges bee diligently, duely, and oꝛdꝛely taught: there shall bee no daungier in the matier. I graunte that the wꝛiters of this opinion haue somtime treated and made mencion of thys sacramental chaũge but yet veray seldome. Moꝛouer they haue not all waies aydded therũto that efficacye whiche is due vnto it. Foꝛ these thynges are not made vulgare oꝛ comon signes, but suche signes as maye myghtily ⁊ stronglye

What thing is not ap proued in this opiniõ as touching the corporal presence of Chriſte in the sacra mente.

The sacra mentalle chaunge is a greate ma tier and ap proued by holy scri pture.

Chriſte is ioygned vn to vs by three thyn ges.

Of the effi cacie of the sacrament.

sticre by ꝑ mynde. They wyl saie: thē shal ye attribute to muche vnto the elementes & material thynges of this worlde. Wherūto we aunswer, ꝑ these thynges are not attributed vnto theym for thē selfes, but for ꝑ lordes institutiō & ordinaunce, for the power of the holy ghoste, & for the clerenes & plainnesse of the wordes. If they demaūde where I finde, ꝑ ꝑ holy ghoste worketh in thys matter: ꝑ aunswer there to is easie. For we haue alreadie putte & cōcluded ꝑ thys eatyng is spirituall. And how cā we eate spiritualli wythout ꝑ holy ghoste? As touching ꝑ institutiō of ꝑ lorde there is no doubte to bee made: & of ꝑ efficacie of the worde the scriptures speake in dyuers places. Paule sayeth, that the gospel is ꝑ power of god vnto saluatiō, that is to wete, because god doeth by ꝑ instrumēte of ꝑ ghospel declare hys power. And what other thyng is ꝑ sacramēte of Eucharistia, but the ghospel, or the woord visible? Paule sayeth also, that fayth cōmeth by hearyng, & ꝑ hearyng by the worde of God, not ꝑ ꝑ worde maketh vs beleue, (for it is the holy ghoste through whō we dooe beleue:) but he vseth ꝑ instrumēte of the wordes, & also of the sacramē tes, whiche are the wordes of God suche as maye bee cōprehended wᵗ our outwarde & bodyly senses. Who knoweth not also ꝑ by the worde of God the creatures are sanctified, as it is in ꝑ epistle to Timothe, whyche also must bee ryghtlely takē. For the holy ghoste is he that sāctifieth in dede, neuertheless he dooeth it by the instrumēte bothe of the wordes & of the sacramentes. Therefore thys mutatiō or chaūge, maye not bee takē awaye frō the breade & the wyne, by ꝑ whyche they are made signes of the bodye & bloud of Christe effectual & myghty in operatiō, that is to saye, suche as by theym

The holy ghoste worketh at the receiuing of the communion.

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the ſpirite of the lorde woorketh in vs myghtely, & not after ỹ cõmon ſorte; if ſo bee, ỹ we on our parte bee endewed, wyth feyth and godlynelle. For we dooe not here eſtablyſhe an efficacie whyche tyeth our ſaluaciõ to ỹ thynges of thys worlde. Neither leat any man here obiecte & ſaye: Seing thys receiuing of ỹ cõmuniõ is dooen by feyth, what ſhal they bee the better ỹ do cõmunicate, ſeeyng that in caſe they bee feythful, they haue Chriſt alreadie ioygned vnto theym: For ſuche perſons maie eaſily bee aũſwered. Chriſte is in dede alreadie ioygned vnto vs, but he is daily by receiuing the cõmuniõ more nerer & nerer ioygned vnto vs: & whan we dooe cõmunicate, he is more & more vnited & made one w̃ vs. Beſides thys, in receiuing of it we doe fulfil the cõmãdemẽt of ỹ lorde, who cõmaũded ỹ we ſhould eate & drinke thys ſacramẽt. Ye myght els ſaye euẽ the lyke of baptiſme too. For whãſoeuer any man dooeth beleue, he is iuſtified wout delaye, & hath forgeueneſſe of his ſinnes: & yet notwſtãdyng he is not Baptiſed in vayne. If ye demaunde again, whether thys efficacye of ỹ ſacramẽte of Euchariſtia, dooeth extende equally & indifferẽtely vnto al men: I aunſwer, no. But it is accordyng to ỹ rate & porciõ of feithe in the parties that dooe cõmunicate, as Origen ſayed vpon the fifteenth chapitur of Mathewe. It is not ỹ ſubſtaunce of thys ſacramẽte that dooeth profite, (ſayeth he) but it is that whiche is by ỹ worde & by prayer that heireth our myndes accordyng to the quãtitee and porcion of our feith. There is yet another thyng that I would haue theim to beate in to ỹ myndes of ỹ people: which is, ỹ through the cõmuniõ we are incorporated, & (as ye would ſaye) enbodied vnto Chriſte whiche worde of enbodyeng, is no ſtraunge nor no newe deuiſed worde in ſcripture.

Whether the efficacie of Euchariſtia doe extẽde equally & indifferently to all men.

For in Paule to the Ephesians it is sayd, that the Gentiles **are made felowe heyres and concorporall wyth** Christe: and the greke woorde therof is σύσσωμα For although wē putte that the vnderstanding and takyng of Christes bodye is dooen by feyth: yet notwythstanding at thys conceiuing and takyng, there followeth effectually a true contunction (I saye) betwene vs and Christe, (and not a feigned or ymaginatiue coniunction) whiche first perteyneth to the solle and then redoundeth vnto the bodye.

We are incorporated vnto Christe whā we dooe cōmunicate.

And the same cōiunctiō and incorporacion of vs wyth Christe, is comunended vnto vs in the holy scriptures of Paule, vnder a comparison of the head and the bodye, whan he calleth vs mēbres of one bodye vnder Christe whiche is the head: and vndre a comparison of the state and condicion of wedlocke, wherin twoo are made one fleasche. Wherche thyng to expresse, Cyrillus brought forth a like exaumple of molten wax whyche beeyng myxte wyth other ware becōmeth of two substaūces one substaunce. Euen so is it Cyrillus mynde that Christe is ioygned vnto vs. And to this purpose dooe the woordes of Paule to the Ephesians make verai greatly. Where it is saied, **that we are of his fleshe, and of his bones.** Which woordes at the first sight whan a man looketh on theim, seme to haue another menyng, and seme that thei ought to haue ben spoken another waie, that is to wete, that the sonne of God is of our flesh and of our bones because he toke fleasche of our kynde. But Paule vnderstode not bare and cōmon fleasche, but suche fleasche as wer clene from synne, fleasche apte to receiue the resurrectiō

Whether Christ be of our fleshe or we of hys fleasche.

and

and immortalitee. Whyche kynde of fleashe the feithfull, forasmuche as they haue it not of theymselfes, nor yet by the procreacion of Adam they doe chalenge & take it of Christ whā theiare incorporated into him by the sacramentes, and by feith. Thus than there happeneth a certain slidynge and issuynge of Chryste into vs, and a certain spirytuall touchynge whyche Paule considered & wel weighed, whan he sayd to the Galathians: I lyue, yet not I, but Chyste lyueth in me.

The issuing of Christe into vs.

Neyther it is necessarye that for these thynges Chryste shoulde bee dyspersed and scattered aboute throughoute infinyte places. For all that euer we dooe here teache is spirituall. And yet is it not a feygned thynge nor phantasticall. For phantasies, idolles, or thynges imagined and feigned, dooe not fede the solle as it is certayn that it is dooen herein this sacramente. For we haue saied, and dooe confyrme, that these materiall sygnes dooe moste truely sygnyfye, represente, and exhibite vnto vs the bodye of Chryste, to bee eaten: howebeit it is spiritually, that is, wyth the mouth of the solle to bee eaten, and not of the bodye.

If ye demaunde howe the fathers of the olde lawe coulde haue the selfe same thynge in theyr sacramentes that we haue: the aunswer is easy to bee made.

For we haue concluded that in thys sacramente the matier is not dooen corporallye, but spiritually. And it is read in the Apocalypse, that ẏ lambe was offred frō the beginnig of the world. The fathers of ẏ old law awaited for thinges to come, & we remembre

the thinges that now alreadie past. Finally this only thing we shewe and declare necessarie to be taken hede vnto: whyche is, that the same whyche we doo alwayes adde of the spirituall maner of eatyng taken to bee preiudicyall or derogatiue vnto the trueth. For Austen saieth vpon the fiftie fowerth psalme, that the lordes bodye is in a certain and determinate place, that is to wete, in heauen: but the trueth of the lordes bodye is euerye where. For wheresoeuer the faithfull bee, they conceyue and beleue that Chryste had a true bodye in dede whyche was geuen for vs, and by feith thei eate the same. Thus haue I said my minde what ought to be dooen accordyng to the scriptures in this matter of the sacramente. Whyche thinges I woulde wyshe the godly reader well to examine and ponder, & the same to take in good parte. God of his goodnesse graunt that the Churche of Chryst maie once obteine to come to the truth, and also to a concord & peace concernynge thys sacrament. Whyche twoo thinges I doope for thys cause wishe and desire, for that I consider the sacramente of Eucharistie, wherof we treacte, to haue ben hitherto ouerwhelmed, buried, & deformed with lyes, deceyptes, and superstitions, that it might bee rather esteemed any other thyng then that whyche the lorde in his supper did institute.

Whyche thynge to the entent we should not haue easely or soone pourged, the deuil beyng a most greuous enemie to all peace and trueth, hath sowen so many opinions, contencions, debates, Heresies, and battailes in maner euen to bloudshed & manslaughter: that an vniforme and reasonable consent and agrement therin suche as is mete for Christen people to haue, semeth

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in a manier vnpossible to be hoped for. Howbeit (alas) we suffre these thynges not without desert, for ỹ that we haue dishonoured this sacramente two manier of wayes: partely in that that of this so excellent and so singuler a gifte of Christe, we haue erected and sette vp an execrable Idoll: and partly for that we haue vsurped these holye mysteries with an vnclene feith, with a conscience polluted with moste greuous synnes, without any due proofe or examinacion of our selues. Wherfore I beseche almighty god, that he wil take pitie vpon this great calamitie, & that he vouche safe once to restore vnto his Churche the Sacramente of Eucharistia truelye receiued and restored: and I beseche hym that he wyl graunt vs the right vse thereof through Jesus Christ oure Lorde. Amen.

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